The Priest

Edited By Priests For Priests

December, 1957

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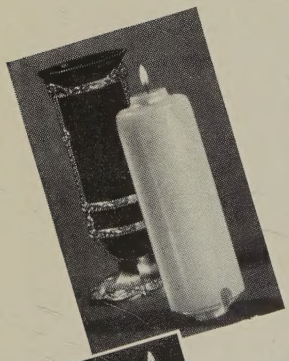

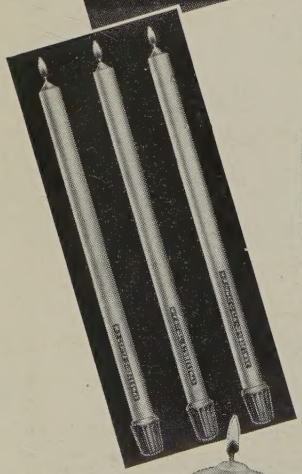

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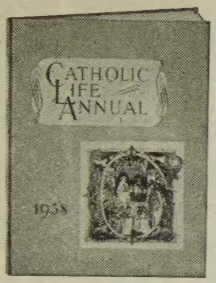

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Papal Honors

THE following priests of the Archdiocese of Boston have been named Right Reverend Monsignori:

Francis J. Desmond, William J. Desmond, John S. Dziok, Charles R. Flanigan, Edward M. Hartigan, Raymond L. Hyder, William D. Keenan, Joseph J. Leonard, Florence W. McCarthy, James A. Sherry, Edward F. Sweeney, and John R. Wall.

In the Archdiocese of San Antonio, Msgr. Joseph L. Manning has been made Protonotary Apostolic.

Five priests were raised to the rank of Domestic Prelate: Anthony F. Drozd, Bruno J. Hubertus, John J. Gerberman, Alois J. Morkovsky, and Julius A Petru. Fathers Henry S. Herbst and Roy J. Rihn were named Papal Chamberlains.

Unused Breviary?

THE following gentlemen have requested second hand Breviaries. We have been unable to supply these, but we publish the names with the hope that one or another of our readers may be able to fill the need:

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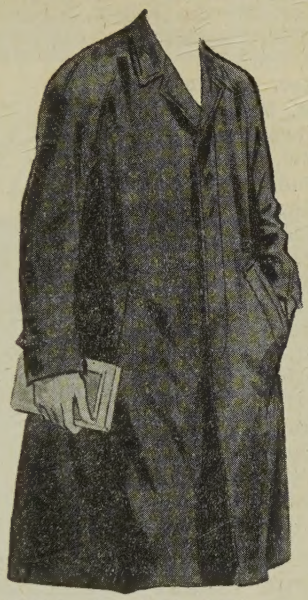

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ACCORDING to NC-News, Stuart E. Farrell, 29, who said he impersonated priests to cash bad checks in many parts of the country, was sent to jail in Boston for illegally carrying a gun. He got two years in the Deer Island House of Correction.

Farrell, who said he is from Milwaukee, admitted that he used his own name or an alias slightly different, when he passed himself off as a priest.

He said he is wanted by Federal authorities and by police in 42 states. Boston police said they found a map of the U. S. in his possession, which carried his own notation of the cities where he had operated.

THE PRIEST DECEMBER, 1957 VOL. 13, NO. 12

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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A warning about a Dr. Charles Marzena, self-styled "former Roman Catholic Bishop" consecrated in New York, was issued by the Pittsburgh Catholic.

The paper said that Dr. Marzena's claims are false and that no one of that name or any similar name has ever been consecrated in the U. S.

Dr. Marzena preached at a "Christian Catholic Teaching Mission" in which various Protestant churches in the Pittsburgh area participated. An advertisement in the daily papers listed Dr. Marzena as head of the Christ Mission in New York City. The group sponsoring the follow in Pittsburgh said he was consecrated in the "Old Catholic" church. Further information was that he had left the Old Catholics and "resigned his priesthood" in 1929.

It was reported that in 1954 he appeared in Providence, R.I. and Detroit under the name of Carl Mrzena.

* * *

A man has been taken into custody in Bedford, Ind., on the charge of stealing sacred vessels from a church there after he was found possessing a luna containing a consecrated Host.

Identified as Caleb Lowe Frost, 48, from Concord, N. H., the man was apprehended with the luna, the part of the monstrance which holds the Host, after a chase by police.

He was taken into custody after a parishioner at St. Vincent de Paul Church saw him remove a partly consumed Host from his mouth after receiving Holy Communion. The parishioner informed the assistant pastor, Father James

"And suddenly there was with the angel a multitude of the heavenly host praising God and saying, 'Glory to God in the highest, and on earth peace among men of good will."

Central Panel of "The Nativity," by the late 15th Century Flemish artist David. Courtesy The Metropolitan Museum of Art.

We offer our wishes for a blessed Christmas to all men of good will. And may the new year bring the fulfillment of your intentions.

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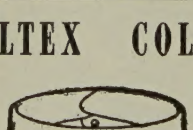

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Dede, who found Frost in possession of the luna when he confronted him in a pew.

When Father Dede spoke to the man, he bolted from the church and was eventually caught, a few blocks away. He had two paper bags, filled with religious articles apparently taken from other churches and what is reported as "Pornographic literature and pictures."

Frost bears a red cross tatooed on his forehead, and referred to himself as at "cross bearer." He was on his way to a monastery in Mexico, he said, when taken into custody.

Ecclesiastical authorities in Indiana believe that the civil authorities may eventually release Frost.

* * *

It has been reported that a man known variously as George Gabriel, George Gabriel Nessan, and Benjamin Nicolas, who is imprisoned in Mexico City on the charge of impersonating a priest and illegally soliciting funds, continues to receive answers to his requests.

One donation is said to have come from a convent of nuns in Sacramento, Calif.

Nessan, who is awating deportation in Mexico, had been posing as a priest since the late 30's. The N. C. W. C. News Service first called attention to his activity in 1941.

He came to this country from Australia, and presented himself as a priest of the Syro-Malabar Rite. His credentials consisted of letters of recommendation from an Indian Bishop and from the late Italian Cardinal Boetto and the Apostolic Delegation in Mexico City.

$30,000 is delivered to Father Armand Cyr by a Catholic Mutual Representative just 72 hours after a fire destroyed Our Lady of Perpetual Help Church, LeRoy, Louisiana.

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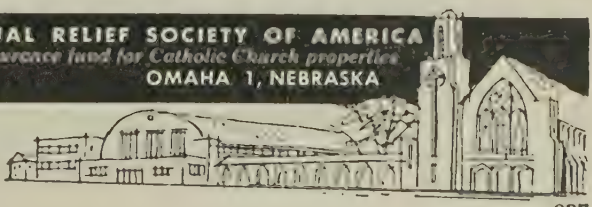


He had been deported from Australia for illegal and fraudulent solicitation of funds, and resumed the practice once he reached the U. S.

After a few years, he dropped from sight, and was considered to have left the country until he turned up again in Cincinnati in 1941, and began his usual solicitation.

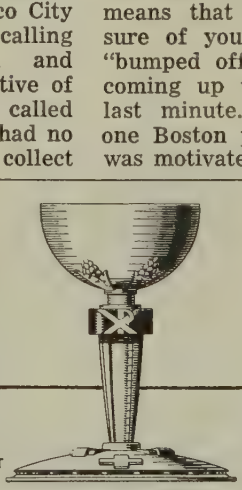
The man has never been able to produce documents to prove that he is a priest.

In the fall of 1953, the chancery of the Archdiocese of Mexico City warned that an individual calling himself Georges Gabriel and claiming to be a representative of an organization supposedly called "Catholic Foreign Mission" had no authorization whatsover to collect Mass stipends and that he lacked the proper credentials.

Several months ago, he was arrested by the Mexican authorities and imprisoned but, according to latest reports, continues his solicitations even from prison.

Half-Fare On Planes

WE find now that the concession of half-fare to the clergy on Northeast Airlines is of doubtful value, since such space may be had only on a standby basis, which means that you could never be sure of your seat, but could be "bumped off" a flight by anyone coming up with full fare at the last minute. In other words, as one Boston priest put it, Eastern was motivated not nearly so much



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'Persecution' In Colombia

IN all the hubbub about "persecution," you may have wondered why it should always be Colombia that is singled out, and not Brazil, or Chile, or Guatemala. At first we thought that maybe the Protestants are giving heavier play to Colombia than to other countries, but that isn't so. Also, because Colombia is one of the more advanced countries in South America, they were making a test case out of it. If they could take over there, it would be easier elsewhere. That the sharper Colombian converts, given jobs as preachers, would be more effective in

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other South and Central American lands. But this is only partly true.

An informed observer gives as the reasons the following:

1) Colombia is one of the few South Central American countries with an established religion;

2) Hence, it is one of the tougher countries for Protestants to work in, with civil laws forbidding public propagandizing; thus they are breaking the law when they proselytize and are liable to punishment. This is not true elsewhere.

3) The Colombian mentality — intensity in all things — is closer to the Spanish than in any other Central or South American country. They are less compromising on the "one, true Church" than anywhere else excepting Spain, so that they react more vigorously than the other countries when they see their Catholic Faith imperiled.

Sister Carry

GRAIL Publications has recently brought out a vocation booklet, about the size of *Life* magazine, for 75 cents. We are glad to recommend it for it does, indeed, look quite comprehensive, treating of material for future priests, brothers and sisters and giving a pretty fair sampling of the different orders.

But what, irreverently, caught our eye and held it was the following stanza contributed by some anonymous genius and used as a filler at the bottom of a page: "To go and feed God's hungry

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Huntington, Ind.

Currente Calamo

Was the path that Carry took
She brushed up on her charity
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Anyone who has spent many years in a community — and what priest has not — will be inclined to rank these lines with Shakespeare, Milton, and Ogden Nash.

Wayside Shrine

WE agree with Father Robert McCarthy of West Leyden, New York, that our readers would be interested in knowing of a new shrine for "Unfortunate Priests," dedicated last July 21, by His Excellency Bishop Navagh, and located on New York Route 26, about 18 miles off the New York Thruway.

The idea of a wayside shrine came to Father McCarthy last Fall at the National Rural Life Conference. At that meeting they said that rural parishes should try to have little wayside shrines like those dotting the countryside in Europe and Canada for the benefit of the parishioners and for travelers. He went along with the idea but didn't think much more about it until last winter when he was told about a priest out in Kansas City who erected a wayside shrine to honor the Sacred Heart for priests who have given up their vocations or are off duty.

Father McCarthy writes us, "Really the words in the priest's Act of Consecration to the Sacred Heart express my feelings—'Have mercy, O Good Shepherd, on us all, but especially on those of our brethren in the priesthood, if such there be, who, walking in the vain conceit of their minds, have grieved Thee and Thy Be-

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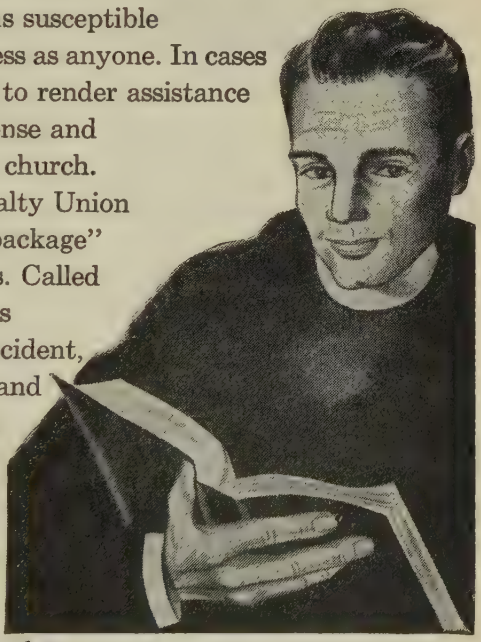

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loved Spouse, the Church, by deplorable defection. Grant that we may bring them back to Thy embrace, or at any rate that we may expiate their wayward conduct, repair the harm they have done and lessen, by the consolation of our love, the sorrow they are causing You.' "

The parishioners do not know the real purpose of the shrine, but practically all the work on it has been donated by them.

The Manly Art

MAYBE you missed this item in the Catholic Press. It appeared in mid-July and you might have been on vacation. Anyway, it is worth reprinting, so here goes:

Robert A. Rosenberger picked on the wrong man when he tried to run down Msgr. Franklin M. Kelliher, 53, with his automobile and then attack the priest with a butcher knife.

After Rosenberger was treated at a hospital for a broken jaw, he surrendered to police and was charged with attempted murder. Msgr. Kelliher, a 250-pounder, is director of the Working Boys' Home in Buffalo, N.Y., a former wrestler and widely known for his work in fighting juvenile delinquency.

He has a summer home near Rosenberger's at Ridgeway, Ontario. He said that he did not know Rosenberger, but the man telephoned him four times on July 4 and used "vile and obscene language."

The Monsignor said he made arrangements to meet Rosenberger

Continued on page 1004

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THE PRIEST

THE PRIEST DECEMBER, 1957 VOL. 13, NO. 12

Editorial Comment

Duranty and His Utopia

"DIED. Walter Duranty, 73," and so on. Thus a few obituary notes in news magazines and the secular press. There wasn't much fuss made in 1957, over the man who in the thirties had a not inconsiderable part in directing the thoughts of the West Moscowward. Even in 1957, we have not fully succeeded in ridding ourselves of pro-Russian prejudices implanted in our minds by Walter Duranty and a sizeable number of other alleged reporters who spewed out propaganda labeled News. Possibly our thinking is still fundamentally out of focus if we judge the official U.S. mind by the wide swings it makes from hope to despair. We are thinking now of the Geneva Conference which begot wild enthusiasm and the current deep depression brought about by Sputnik. And if this be so, whether we realize it or not, the dead hand of the Durantys and the like is still dispatching phoney releases.

Instead of coldly weighing issues and ascertaining facts, we react emotionally in the whole sphere of Russian affairs. We suffer alternately from waves of warm trust and friendship and contrary onslaughts of suspicion and hurt feelings, as if we were dealing with a difficult, fickle friend instead of facing an impersonal cold-blooded thinking machine which relentlessly and ruthlessly implements the formulas fed into it by the bosses of the Kremlin. Probably this is what lies behind our dismal history of personal international relationships that runs back through the regimes of several presidents and secretaries of State — doing business with "Uncle Joe," and the like; or hailing the rise to power of Eisenhower's "friend" Zhukov...

It is hard for one to realize now what Walter Duranty meant some thirty years ago. As we looked back over old records we found that *Current History* fairly canonized him

as the Thucydides of the century: "There is no American newspaper correspondent or for that matter, any other non-Russian writer on Soviet affairs who surpasses Walter Duranty in knowledge and understanding of Russia." Stalin, for one, agreed: "You have done a good job of reporting." As special Moscow correspondent for the New York *Times* he was awarded the Pulitzer prize. When Foreign Affairs Commissar Maxim Litvinoff came to Washington in 1933, seeking U. S. recognition, he could find no more gracious and winning tool for his purposes than Duranty, who accompanied him here in what appeared to be a semi-official status. He it was also who covered the Spanish Civil War from a loyalist point of view and with great effect propaganda-wise.

There may even be a kind of poetic justice in the fact that he has been so rapidly forgotten. When we mentioned a few days ago to a younger colleague that Duranty had died he said with genuine regret, "Not Jimmy!" Sic transit gloria mundi.

Poetic Justice

Even in the thirties, of course, there were people who were genuinely well informed on Russian affairs to whom Duranty's name was an abomination. Unfortunately they were in the minority and they went largely unheeded. When Cardinal Innitzer, Archbishop of Vienna, made the first of his sensational statements about the horrors of the then current famine in Russia, it was already too late to have its due effect. Duranty and his crowd had poisoned the springs; the news had finally reached the West in vain; the tragedy had lost its immediacy. As Eugene Lyons tells the story in *Assignment in Utopia,* while the disaster was taking place the diehard professional friends of the USSR furiously disavowed it. When it was no longer possible to deny facts, they tended to explain them away as unavoidable and "as a just and proper punishment meted out to a 'rebellious' peasantry." To all reminders they objected "Why harp on something that is by now history?"

Duranty himself had the cynical effrontery to dismiss the sufferings of millions with the wisecrack "To put it brutally — you can't make an omelette without breaking eggs" — a wretched thing thereafter frequently quoted with approval by his abject admirers. On another occasion he flippantly played down the significance of the horrid tale he told only in private to other newsmen. As practically a paid agent of the Soviets Duranty could be trusted to follow the party line and, as a result, was afforded opportunities denied

those who might report those facts. Thus it was that he had been given a two-weeks start on the rest of the somewhat servile pack of presssmen then in Russia and in reality had a far better grasp of the horrors of the famine than anyone else. On the day he returned Eugene Lyons, his wife, and the late (great) reporter Anne O'Hara McCormick, got a first-hand report:

"He gave us his fresh impressions in brutally frank terms and they added up to a picture of ghastly horror. His estimate of the dead from famine was the most startling I had as yet heard from anyone. 'But, Walter, you don't mean that literally?' Mrs. McCormick explained. 'Hell I don't... I'm being conservative,' he replied, and as if by way of consolation he added his famous truism: 'But they're only Russians. . .'"

Still, to the breathlessly waiting world of his adherents he gave something else again. Notes Eugene Lyons, "When the issues of the *Times* carrying Duranty's own articles reached me I found that they failed to mention the large figures he had given freely and repeatedly to all of us."

The detailed story of this conspiracy against the truth now staggers the imagination. That we could have innocently swallowed the complex tissue of lies which appeared in the American press is almost enough to shake our faith in our ability to complete in the One World we hear so much of today. Possibly it was just as well that a people's memory is so notoriously short or it might beget a massive scepticism that could threaten our very way of political life.

The Soviet Paycheck

Lyon's reminiscences read in 1957, seem almost to come from a Never-Never-Land or to have been concocted by a political minded Lewis Carroll. The American correspondents in Moscow were regaled with story after story of unending misery. Everybody knew of the depth and breadth of the famine that swept through Russia. A certain Jack Calder, "as honest a man as ever drew a Soviet paycheck," gave graphic descriptions to his colleagues perched on bar stools at the Metropole, of the roads of Kazakstan "lined with stiff corpses like so many logs." Most of those same reporters saw the pictures taken by German consular officials in the Ukraine showing scenes of horror reminiscent of the Volga famine in 1921. Around every railroad station in the capital bedraggled refugees gathered faster than the police could turn them away.

The sad fact was that reporters were not interested in telling these particular truths: "The episode, indeed, reflects

little glory on world journalism as a whole." Some had compromised their personal integrity. Others were afraid of "upsetting the apple cart" and made cheap deals with the authorities in return for a limited freedom of movement and husks of news to cable home.

While all this was going on, the New York *Times* on March 30, 1933, could state blandly, "There is no actual starvation or deaths from starvation but there is widespread mortality from diseases due to malnutrition." The fact that this makes no sense did not strike a gullible public now well conditioned to the acceptance of the ridiculous if only offered under a Moscow dateline. The dispatch itself, Lyons recalls, has become among foreign reporters the classic example of journalistic understatement: "It characterizes sufficiently the whole shabby episode of our failure to report honestly the gruesome Russian famine of 1932-33."

In a later dispatch from Moscow, a few scraps of facts did appear but in a setting that was carefully designed to mislead. We read that "in some districts and among the large floating population of unskilled labor" there "have been deaths and actual starvation." Mention was made, almost casually, of "typhus, dysentery, dropsy, and various infantile diseases." Let us hope that at least a few here at home were able to discern the obvious implications.

Not until the following August 23, did the *Times* out of Moscow actually admit the famine and here it seems a safe conjecture that editors in New York must have entered some protest since they were being scooped by the rival *Herald Tribune*. In a front-page story, Ralph Barnes of the *Herald Tribune* made an estimate of the deaths "in his ultra-conservative fashion" at no less than one million. The *Times* then was apparently stampeded into printing an admission that in certain provinces totalling more than forty million people the mortality had "at least trebled." One may interpret as best he can the singular statement that accompanied this admission: "Any report of a famine in Russia is today an exaggeration or malignant propaganda." No wonder Heywood Broun complained bitterly that Duranty was "writing editorials from Moscow disguised as news dispatches."

Taste For Lies

To do strict justice to the reporters of that fantastic era, one might as well confess that it was no easy thing then to tell the truth. It was Thoreau, we believe, who observed that it takes two to tell the truth, one to tell it and one to hear it. The difficulty was not only that we had become used to lies and seemed to have de-

veloped an acquired taste for them, that we could not hear the truth, but also that an immense amount of pressure was brought to bear on even inherently honest newsmen.

One need only know what happened to an English journalist, Gareth Jones, one time secretary to Lloyd George. A conscientious painstaking person, Jones had risked a secret journey into the Ukraine. On emerging from Russia, Jones made a simple statement of what he had seen and what reporters in Russia had told him. The simple statement, set against so many complex irrelevancies and misleading dispatches, caused little less than a sensation. Home offices cabled urgent queries to their men in Moscow who at the time had only one thought in mind: to keep their official contacts open and to preserve whatever spirit of tenuous cooperation still existed. The result was their astounding disavowal of everything Gareth Jones had said. In effect he was labelled a liar—"throw him down we did, unanimously and in almost identical formulas of equivocation."

Well, Duranty is dead, this agent of destruction. In *Time* he got just a little more space in a single column than some unknown w h o collaborated with his unknown wife in adapting a few relatively obscure plays for the New York stage; than some unknown poet; than a certain Eugene Yates, possibly known to a few politicians since he was involved in a confused controversy with heavy political overtones known as the Dixon-Yates power contract; than Carlo Blymyer Dawes, 92, widow of the now unknown Vice President of the United States; than, finally, a certain Bernard Ralph Maybeck who, they tell us, was "grandfather of the California style."

From A Farther Perspective

Sober historians will later have their own way of making evaluations, if history will be written by the right victors, and in their estimation Duranty (not Durante) will emerge in proper perspective. But he will not be a hero, nor will he be confused with a great comedian. For what he and his ilk did is not at all funny. Nor will he be allowed place even in the same book with Thucydides! It is only meet and just to let History make her own decisions—she is a cool and imperious Dame. But while we await her decisions and may never hear her verdict, it is not without profit for us contemporary mortals to try to anticipate her august judgment.

It is also humiliating to forecast the view that she will dismiss us as fools not worthy of survival, as allegedly rational animals who lived by their

senses not their reason, as dreamers titillated by unfounded sentimental hopes and shots of adrenalin administered by our managers. It may be comfortable to ride to ruin in luxurious conveyances, cradled against the corrosive acid action of thought but it is still ruin.

In a recent issue of the *Wall Street Journal* an editorial writer does well to spoof the Sputnik. He tells us that all over, people are flipping their lids and offering explanations for and answers to the question why Russia beat us to the ionosphere. The Air Force screams that the Air Force should have been left alone. The Army groans that the Army's program should not have been stopped. The Navy dismisses the accomplishment of the Russians as just "a hunk of iron they shot up into the air." A citizen has threatened to sue the Soviet Union for violating his property rights by flying over his place. Segregationists have their own interpretation and, as you might expect, some university president blames "McCarthyism," whatever that is. One may well expect the NEA to lay all the blame on Congress for not having passed the Federal Aid to Education Bill or the Farmers League to deplore insufficient price supports.

Of course we are confused! But a democracy perishes "when no man thinketh in his heart."—G.J.G.

Controversy

There is no question but that the Catholic Press would be more effective if it engaged a little more in controversy on debatable subjects. Its columns would attract more interest if it were a bit more daring in the discussion of problems of our times which are debatable. We don't want the sort of uniformity in the Catholic Press which would come if every organ of the Catholic Press presented the same news and comments. As long as the Catholic Press acts in the light of the teachings of the Church and faithfully presents that teaching, we certainly do not even desire an unfortunate uniformity.—Cardinal Stritch quoted in **Catholic Mind.**

Poland's Shield of the Faith

A first-hand report

Mr. William Henry Chamberlin

IT is the religious holiday of the Assumption, a bright warm summer day in the beautiful old Polish city of Cracow seat of the Wawel, the combination of castle and church where the kings of Poland were formerly crowned, where they are now buried. Around the Church of St. Mary are tremendous throngs of people. A famous altar, constructed by the medieval craftsman, Weit Stoss, removed from the Church for safekeeping during the war and was not given back while the government was pursuing a strongly anti-religious policy is being restored to its rightful place.

One of the editors of the leading Polish Catholic weekly, *Tygodnik Powzechny* (Universal Journal), published in Cracow, was taking me to the ceremony. We were both provided with special admission tickets. But so great was the press of eager worshippers around the entrance to the church that, although the people did their best to respond to my companion's appeal to admit a foreign visitor, a button was torn off my coat before I could enter the church, which was packed to capacity. The whole day in Cracow conveyed the impression of a tremendous religious festival. Many of those who attended the restoration of the altar later went to the Wawel, with its many national and religious memories, including the heart of the great composer, Chopin, and the tombs of Poland's two most famous poets, Mickiewicz and Slowacki. Informal choirs of peasant women marched through the streets behind religious banners, singing traditional hymns.

One would never have imagined from a visit to Cracow on that day that Poland had a Communist government. Certainly that government has failed to capture the minds, hearts, and souls of the great majority of the Polish people. The Catholic faith has long been closely intertwined with the Polish sense of independent nationhood. Geographically, Poland was wedged in between Orthodox Russia and Lutheran Prussia, the main beneficiaries of the partitions which erased Poland from the map of Europe in the latter part of the eighteenth century.

Now this situation has changed; but the shield of the faith remains. Since the end of

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Mr. Chamberlin was for many years the Russian correspondent of the Christian Science Monitor. He has a regular column in the Wall Street Journal. This is not his first appearance in these pages.

the war, Poland has been living under a Communist government, imposed from Moscow. Following the armed revolt of the workers in Poznan in June, the mood of revolt against foreign domination became so strong in the autumn that an uprising, bigger and more formidable than that occurred in Hungary seemed an imminent possibility.

An armed clash was averted by a compromise. Poland remained under Communist rule; but the leadership of the Polish Communist Party passed to Waclaw Gomulka, a Communist with a feeling for national independence, who had been in prison during the Stalinite era in Poland. Gomulka received a fairly free hand in managing Poland's internal affairs in return for keeping Poland officially lined up with the Soviet bloc in international matters.

Terrorism Ended

The biggest changes under the Gomulka regime, as I was told by people of varying political sympathies, were as follows: Terrorist methods of arbitrary arrest have ceased. Most political prisoners have been released. There is almost complete freedom of speech, although the press is still kept on the leash of censorship. The peasants, of whom about ten per cent had been brought into collective farms by strongarm pressure methods, were given the option to leave, which about eighty per cent of them enthusiastically did. Soviet military advisers from Marshal Konstantin Rokossovsky, former Minister of Defense, on down, were eliminated from the Polish armed forces. Imprisoned Bishops and priests, including the Primate, Stefan Cardinal Wyszynski, were released. The biggest concession of all, for a Communist government, was the reintroduction in the schools of compulsory religious instruction, when this is desired by the majority of the parents. In the majority of schools it is desired.

Some curbs remain, as was shown by the government's recent decision to suppress the newspaper, *Po Prostu,* whose student editors wanted to go faster and farther along the road of freedom than Gomulka considered possible or desirable. The concessions to private trade and enterprise have been halfhearted and vacillating. Gomulka's official statements reaffirm a solidarity with the Soviet Union which the majority of the Polish people do not feel. One of the most popular of the small changes that accompanied the change-over to Gomulka's leadership was the dropping of the name Stalin-Allee for the street on which the United States Embassy is located, for the old name, Uzadowski-Allee.

Many non-Communist Poles are inclined to understand and

condone Gomulka's attitude of official friendship to Moscow.

"What else can he do?" they say. "We are completely surrounded by Communist regimes. To the east is the Soviet Union. To the south is Czechoslovakia. To the west is the Soviet-controlled Zone in Germany. There are still Soviet troops on our own soil, in Silesia. The tragedy in Hungary showed that the Western powers cannot or will not help an armed revolt. Even if we had a non-Communist government, it would have to pay the price of some conformity with Moscow's demands in foreign policy in order to maintain some degree of independence at home."

Cardinal Wyszynski

This probably represents fairly accurately the thinking of the head of the Catholic Church in Poland, Stefan Cardinal Wyszynski. From the time of his release his attitude has been that of a moderate conciliator. He told the excited crowds of students who were demonstrating in the streets of Warsaw in the autumn days of 1956 that, while their fathers had died for Poland, it was their duty to live for Poland.

It was no secret that, when a national election was held in Poland, rigged in the main to insure a majority for the United Workers (Communist) Party, but with a small element of freedom for the voter, who could scratch out the names of undesired candidates, the influence of the Church was against any anti-government demonstration through wholesale scratching of government sponsored candidates. Permitted for the first time to leave Poland for the journey to Rome to receive his Cardinal's hat, Wyszynski was able to explain the situation in Poland and to set forth his conception of the problems and proper policy of the Church in several audiences with the Holy Father. There has been no indication that his policy of discretion, moderation, and conciliation on all issues not affecting vital issues of faith and morals has been disapproved in Rome.

For obvious reasons, Cardinal Wyszynski, placed in a position of extreme delicacy, has avoided contacts with foreign journalists. Poles who have been in close contact with the Cardinal describe him as a man intent on the exercise of his spiritual functions and anxious to avoid politics. He was at one time editor of a monthly review and one of his main fields of interest has been social and economic problems, in the light of the Papal Encyclicals.

Of his stature in the eyes of the majority of the Polish people there can be no doubt. Hundreds of thousands of devout worshippers came to a

recent ceremony at Poland's historic monastery of Czestochowa, where the Cardinal hailed the Virgin Mary as the Queen of Poland and led the audience in a vow of dedication to her service. No one questions Cardinal Wyszynski's dedicated courage, his willingness if necessary, as his red hat indicates, to shed his blood for the faith. But it is his deliberate judgment that Poland and the Catholic Faith have more to hope from evolution, from making the most of those liberties which are granted, than from any duplication in Poland of the heroic tragedy in Hungary, with a more ruthless Communist oppression at the end of a crushed revolt.

Cracow is a center of the Catholic political and intellectual movement which has been able to develop more freely since Gomulka came into more. A focal point in this movement is the weekly *Tygodnik Powszechny*. Hours of interesting conversation with its editor, Mr. Jerzy Turowicz, and some of his associates gave me a closer insight into the problems that arise for an independent publication operating in an atmosphere of censorship and semi-freedom.

"We are as independent as we can be under censorship; but we are not oppositionist in the sense of criticizing everything the government does," said Editor Turowicz. "For example, we, like the government, are against drunkenness, hoodlumism, anti-Semitism. Our motivations would be different, because we always take our stand on Catholic faith and morals, while the government would appeal to Marxism.

"On the other hand, we felt that the law against so-called illegal trade was unjust and poorly drafted, and we voiced this criticism. We were the first magazine in Poland to publish the radio appeals by which the Soviet authorities incited the uprising in Warsaw against the Germans in 1944 — an uprising which was then abandoned and denounced. There are some subjects we know are forbidden and which we don't touch.

"There has certainly been improvement in freedom of expression during the last year, although we must still deal with a censor. In the Stalinite era we were perhaps able to say ten per cent of the truth. Now the proportion is higher, perhaps fifty per cent. After Stalin's death our publication was permanently suppressed — because we would not publish a laudatory obituary notice. We were allowed to come out again, in an edition of 50,000, after the change-over in October, 1956.

"Our latest brush with the censor was when our publication was forbidden to print an

order of the Cardinal forbidding the clergy to have anything to do with the organization called 'Pax.' As a reprisal we ignored the official celebration of a Polish national holiday which was established after the war."

Mysterious Story of 'Pax'

"Pax is a long and rather mysterious story in itself. A publicist named Boleslaw Piasecki, who before the war had been known as a strong anti-Semite with fascist sympathies, suddenly appeared in the first years after the war in the new role of a Communist fellow-traveler in a religious disguise. There is a general rumor that his conversion followed a term in prison, a threatened death sentence, and a long conversation with General Serov, the notorious chief of the Soviet security police.

However this may be, Piasecki, posing as a Catholic and acquiring from the authorities a monopoly for the manufacture and sale of religious objects and for the publication of Catholic books, created his organization "Pax," ballyhooed Communist propaganda "peace" conferences, and pressed the line that Communist and Catholic ideals are virtually identical. The purpose of the movement was to split and weaken the Church and to win over some of the weaker priests at a time when there was outright persecution, although never on the scale practiced in the Soviet Union, and arrests of ecclesiastics were not uncommon.

Piasecki has his apologists, who maintain that he alone was able to keep alive some possibilities of Catholic expression during the Stalinite era. But in general his movement is viewed with suspicion and aversion and two of his books have been placed on the Index by the Vatican. The Gomulka regime, although it now permits the appearance of publications representing more genuine Catholic viewpoints, has continued to show favor and grant economic privileges to Piasecki. One possible explanation is that his connections with the Soviet security police are so strong that the Polish Communist authorities are afraid to move against him. Another is that Gomulka foresees the possibility of another clash with the Church and is preserving "Pax" for its possible value as a source of schism and dissension. During the last year, however, a number of Piasecki's collaborators have left him and joined the circles around *Tygodnik Powszechny* and another weekly called *Za i Przeciw* (For and Against).

There are about a dozen Catholic deputies in the Seym, or parliament. But, as a Jewish journalist of Polish nationality said to me: "This handful of

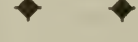
Catholic deputies represents far more of the Polish people than the handpicked mass of representatives of the United Workers Party."

The Iron Curtain Raised

One feature of the new course in Poland that is most welcome to Catholic intellectuals is the opening of doors and windows to Europe and the United States. Previously they had been almost entirely cut off from contacts with the West. Now they are able to get Catholic and other publications from abroad and to travel to meetings of Catholic groups in Europe.

Before the shift to semi-freedom in government policy, the Church in Poland was a Church of silence, almost a Church of the catacombs. It could carry on traditional rites and services; but its voice outside the walls of the Church was silenced; its activities were narrowly limited.

No one knows how long the present informal truce between the Communist authorities and the Church will last. But, should circumstances change for the worse, should a new era of persecution begin, it may safely be predicted that the faith of the Polish people will stand the test. One need only look at the rapt, intense faces of the many worshippers in the famous Church of the Holy Cross with its figure of Christ staggering under the Cross and the inscription *Sursum Corda* on the outside to realize that the ancestral Catholic faith of the Poles, with its promise of a kingdom that is not of this world, has been a strong shield and a sure consolation for them in this age of upheaval and personal and national tragedy.



'A Debauche!'

"Three Cardinals Drinking Coffee" was the somewhat odd title of a picture auctioned in London lately — odd, because artists like to paint Cardinals drinking champagne, with dignified-rollicking gestures, in rooms resembling the Hall of Mirrors at Versailles. They would probably draw a firm line at a Spanish bishop I once met who went through dinner on a glass of orange juice. . . .

The late Arthur Machen had a story about an old French country priest of his acquaintance who, pressed to take a third small glass of weak white wine, threw up his hands with the cry: "Mon Dieu! A veritable debauch!" As in fact, for him, it was. — Pasquin, in the London **Universe.**

The Invisible Men

A valid vocation,
an invaluable apostolate

Brother Joseph Mary, S.M.M.

THE title suggests a mystery. It might well be called the mystery of the non-teaching Brother. For example, the Brother answering the door at Queen of All Hearts Monastery is often greeted with "How do you do, Father." When he replies, "I'm a Brother, Brother Joseph," the visitor answers, "Oh, you are a Brother, Father" or perhaps, "It's all the same." Or again, for example, after reading an article in the Brooklyn Tablet about the non-teaching Brothers, one of the postulants at Queen of All Hearts asked for a copy to send to his mother. His reason was that she did not know anything about the Brothers' life.

Incidents like these, humorous at first sight, reveal a serious lack of knowledge — and this not only on the part of the laity. There are many parish priests who do not realize the beauty, and also the great importance to the Church of the non-teaching Brothers. This is not deliberate by any means. It is simply due to a lack of direct contact with non-teaching Brothers.

This article is written with the hope and ardent prayer that parish priests who read it will feel closer to us. Once priests are familiar with us, they will surely direct to the various communities of non-teaching Brothers men whose desire it is to be Religious, but who do not feel called to the priesthood or to the teaching state.

The Brothers have been in the Church from the beginning. In the Acts of the Apostles, St. Luke says that the Apostles chose seven men of good reputation and placed them in charge of the serving at tables. The number of disciples was increasing, and the Apostles did not wish to be hindered from their ministry by material labors. Were not these the first Brothers? It is true they were deacons, but it is also true that they were specifically chosen to care for the material work of the growing community. The Church's first martyr, St. Stephen, was one of this group.

St. Luke does not say whether they continued on to the priesthood later. But even if they did, it is still obvious that the Church needs — and God wills — men whose vocation it is to minister to material wants. The need for these men is far greater today. The Church cries desparately for the non-teaching Brothers. St. Louis Mary de Montfort,

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The author belongs to the community founded by St. Louis de Montfort.

founder of the Montfort Fathers, who was so far ahead of his time, knew well this need. In fact, the first three members of his community were Brothers.

The Brothers' work varies according to their talents. Here in America, for example, the Montfort Brothers are procurators and accountants, cooks and carpenters, farmers and stone masons, office managers and architects. In other words, they take care of the material work of the community. In the foreign missions they are invaluable. They attend to the building of schools and churches. Instructing the natives in catechism is also part of their labor. But most important, they are fine examples of Catholic men.

Douglas Hyde has said that "the conversion of Africa depends largely on the non-teaching Brother." He then goes on to explain that the African natives see no dignity in labor. For instance, they cannot understand a white man's picking up a shovel. But as they observe the Brothers, whom they respect and admire, doing physical work, they can more easily reject the Communist propaganda that plays on the white-supremacy angle.

Also, and of primary importance, the Brothers relieve the burden of over-work from the Fathers that they may devote the necessary time and energy to the ministry.

Spiritual Dynamos

The Brother's activity is not merely material, however. Consecrated to God by the vows of poverty, chastity, and obedience, he can be a spiritual dynamo for his community and for the Church. The good Religious strives constantly for perfection. His life centers around the Holy Eucharist. Jesus is his love, Our Lady his model, and St. Joseph his constant companion.

Most American Brothers are high-school graduates. Some have been to college and others are of college material. Talents are encouraged, and training is given according to the individual's aptitude. One of the finest architects in the country, for example, is a Brother, a graduate from a New York college.

Intelligence in a boy is not always the sign that Our Lord is choosing him for the priesthood. Some people are under the impression that a Brother is one who could not quite make the priesthood. This, of course, is not true. A vocation to the priesthood and a vocation to the brotherhood are two distinct callings from Our Lord. It happens that some Brothers have once studied for the priesthood. God allows certain souls to be directed in this way for reasons of His own. Most Brothers, however, are men who feel reasonably sure that they are not called to be priests. Others have been told

by their spiritual directors that the priesthood is not for them.

The parish priest is the door to vocations. It is his direction which starts most young men and women on the road to the Religious state. The Brothers, then, depend largely on him for more vocations.

Belated Vocations

Because of the war and the selective service, there are many belated vocations. The parish priest enters again at this point. These veterans are often members of parish groups, e.g. the Holy Name Society, Catholic War Veterans, Legion of Mary, etc. There may very well be some among them who have the seed of a vocation to the Brotherhood lying dormant in their souls.

It would be very helpful if parish priests would obtain literature about the various communities who have non-teaching Brothers. The pamphlet rack has probably been the starting point for many vocations. But much more important than all other media is direct contact. Brothers might be invited to give vocation talks to schools and organizations. Again, they might be allowed to be present at certain functions where they could mingle with the groups and answer questions on vocations.

There have been classrooms where not one boy knew of what the Brothers' life consists. The claim of St. Don Bosco is famous: that one third of the boys under his care had the seed of a Religious vocation. At that time there were 3,000 boys under his jurisdiction.

We certainly need your help, Fathers. If you have had little or no contact with the non-teaching Brothers, would it be possible for you to find out more about us and to meet us? Priests who have had personal contact with Brothers were deeply impressed. They became Brother-conscious.

There is a great demand for Brothers in the Church, and so much depends on your assistance. You are the doors leading to our monasteries. Please help us in this matter which is so close to the hearts of Jesus and Mary.

Australian Nuns Take Up Golf

Melbourne, Australia — On the only golf course in Australia that is owned by a convent, the nuns of Sacred Heart College at Ballarat, near here, are driving, putting and approaching, and some are very good at it.

The golf course, built on waste land owned by the convent, was the Mother Superior's idea.

The Breviary Made Easy

Some tips from a Carthusian

Benoit du Moustier

"YOU happy monks," you write, "who have guaranteed, fixed hours to perform quietly the daily *pensum* of prayer demanded from us in the Opus Dei! We, poor workers in the pastoral ministry, day after day have to try the impossible to get through it decently between Masses and Benedictions, hearing confessions, preparing sermons and addresses, reunions, visits, catechism, phone calls, administrative worries and all the rest of what is daily going on in a twentieth century rectory. No wonder the Breviary gets our goat. We know it as a burden. We scarcely reap any fruit of devotion from it, no spiritual comfort, no stirring to deeds. At the very best, it unites us somehow with God in the last recesses of our soul, in the will, but it by no means elevates us to Him . . ."

Good Father, I will be the last to gainsay you, when you deem us monks happy for the conditions wherein we may say our Office. Your frank outpouring only makes me still more aware of our privileged way of life, where convenient times for the great prayer of the Church are assured. Your letter even suggested to me a thorough examination of conscience, to see whether I am really making the most of the opportunities which the Divine Office celebrated in the quiet of monastic surroundings daily offers me. Am I arriving thereby at a more intimate union with God? This "best part" Our Savior Himself deigned to recommend in the case of Mary of Bethany, surely carries responsibility. Whoever chooses that best part will have to account for what he has done with it.

Yet I am inclined to believe you are creating some illusions for yourself about the happiness of a monk in choir. You are imagining things a little too poetically and quite romantically. The concrete circumstances of not being in good voice, a momentary absence of good fellow-singers, the nerve-racking disturbance caused by defections and all the rest of it, not so seldom make the Office for a monk a true *"sacrificium laudis."* Abbot Marmion in his book "Christ the Ideal of the Monk" has dedicated a conference to the Opus Dei where with much psychology and delicacy

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The author is a Dutch Carthusian (under pseudonym) at the Charterhouse of La Valsainte in Switzerland. He has written several books on the spiritual life, both in Dutch and in Italian.

he makes some telling remarks about this, which to a clever reader leave nothing to guess.

All the same, it remains strikingly true that monks in general and quite especially Carthusians are very attached to their Office, in spite of it being a good deal longer than the Roman one. It is also a fact that they find themselves confronted with far less problems than those who have to say the Breviary in private. And that is one reason why they are much less eager to get their liturgical practices changed or reformed. The thing as a whole they usually find so fascinating, inspiring, elevating, that they hesitate to meddle with any part of it.

The Monks Sing It

One of the reasons why the Office is so dear to us monks, and why it ordinarily raises so many problems to those who recite it privately, is no doubt that in our monasteries the Office has retained its originally intended character of a *sung* prayer. Properly sung, prayer according to an old saying, becomes twice prayer, prayer of the head, the heart, the senses, the body, yea of the whole man. How much of the intended musical underscoring of the text, of the rich variety caused by the diverse musical genres, gets lost when the Breviary is only "said!" No marvel that when in the eleventh century a strong eremitical movement originated within the ancient Benedictine monachism, many of those hermits sang the Opus Dei even in the individual solitude of their cells. For the hermits of Saint Peter Damian at Fonte-Avellana the fact is irrefutable documented, and for the early Carthusians there exist suggestive indications that, at least *ad libitum* and *ex devotione,* they sang in their hermitages those Offices—the Little Hours — they did not sing together in church on weekdays.

And even when a Carthusian simply *says* an Office in his cell, it retains something of the solemnity of the choir, since he recites his Office at the signal of the bell, in the oratory of his hermitage and with all the ceremonies as in choir, so as to make it, even then, emphatically worship of the whole man, soul and body.

And now I come to your case. Would it not be possible with a big dose of goodwill and some perseverance, for a young priest like yourself, musically gifted and with liturgical taste, to take over something of that which you are envying us monks? I am sure that by doing so, several of your difficulties concerning the obligation of the Breviary would fade away.

Observe The Hours

You mentioned our guaran-

teed fixed hours. Now, would there really be no ways even for a priest in the ministry to reserve some set moments for the daily discharging of his obligations of prayer? Let there be a margin, but could not v.gr. Lauds and Prime become your regular morning-prayer, said always before Mass? Could not Compline become your set evening-prayer, followed by Matins? And then, instead of rushing through the Little Hours and Vespers one after another, you might give them again their meaning of the sanctification of the day from "hour" to "hour"; if you could insert them as short interruptions between your other occupations (one before you go out, one when you come back, one before dinner, one after a meal) you would soon discover the possibilities they offer for keeping your work in a supernatural atmosphere. Each time it is only a question of no more than five minutes: for such a short time you can surely make a visitor or an occupation wait. Neither the one nor the other will lose by it. On the contrary, your renewed spiritual orientation will go to the profit of those whom you have to deal with and of the things you have to do.

And when you have time for it, you might one day *sing* the hymn, another day the Psalms, and on a feastday the whole Little Hour. By doing so, you will begin to enjoy your Office, it will begin to live, become inspiring. You might even more or less imitate the Carthusian in his hermitage, praying in a corner of your room which you might arrange especially for that purpose by placing there a prie-dieu and a crucifix, and on the walls the pictures of those saints and deceased persons who are particularily dear to you and whom you want to have around you when you come into God's presence. Let your prie-dieu as much as possible be orientated towards the Tabernacle of the Divine Hermit of the Eucharist, with Whose uninterrupted prayer you want to unite yours. And observe likewise the ceremonies of the choir: inclinations, genuflexions and so on, thus making your Office a sacrifice of praise and supplication which expresses the homage of man in his entirety, soul and body.

A Comparison With the Rosary

But I hear you objecting: it is just that very shortness of the Hours of the Breviary taken individually, which presents a difficulty. Before one comes to any recollection it is already finished!

But you don't imagine, I suppose, that it is necessary or even desirable, not to say possible, to keep one's mind on every text of the Office. I like to compare it with a richly

furnished table from which everybody may serve himself according to his taste and needs: here a sentence or a word, there a whole passage. While continuing your recitation or singing, your mind dwells on what has just struck you.

One of the purposes of that long succession of psalms, responsories, and other prayers is precisely to make it possible to stay, to linger, in a state of prayer and contact with God. Romano Guardini, who with his deep, solid and original writings is to me almost a Father of the Church of our day, has written a luminous page about that lingering in prayer. It occurs in one of his less known books, not translated into English as far as I know: "In Spiegel und Gleichnis." I will translate it here for you.

"Somebody," Guardini says, "once told me: I had to pass through a certain district. I had heard that shortly before there had been a mine-disaster. Several miners had been cut off in a shaft. My thoughts went out to them. That meant praying for them. But just an ordinary prayer would be too short. Then, the idea of the Rosary suggested itself. I said my beads and as long as it lasted I was where I wanted to be: with them.—This story," Guardini continues, "of a sudden gave me the right understanding about the Rosary. It is a method for *lingering* in prayer."

Prayer Should Be Short

There is a prayer which expresses itself in works of thanksgiving, of supplication, of worship. Its manner and its strength consist in this, that the interior act is covered by the text, clear-cut and limited. "Prayer should be short," is a saying of the Rule of Saint Benedict. That shortness warrants the interiority and purity of vocal prayer; otherwise it becomes too easily that mere verbalism against which Our Lord warns us.

But there is also a lingering in prayer, an enduring act, which puts a man's whole interior in an attitude of prayer, so to say. He then is immersed in it, living in it. Now it is very difficult to keep this act alive and to evoke it at will by merely repeated efforts. That is why we have certain methods of prayer at our disposal to make it more easy. One of these is the Rosary, another one is the Litany, and there are still more.

The Rosary is a structure of formulas which when properly used, keeps awake that lasting act of interior prayer. It enables us to remain in a state of prayer, to breathe in it, to move in it and to rest in it, to become interiorly at ease.

All these remarks of Guardini about the Rosary can be

applied to the Breviary as well. The Office is a much more ancient form of prayer than the Rosary of our times, and for centuries it has held for the monks and the clergy the same place as the Rosary holds in the spiritual life of so many people today. The singing and recitation of psalms very often had for them the same meaning as the repeated Our Fathers and Hail Marys of the Rosary. The development of the life of prayer normally leads up to this simplification: one dwells on a few main ideas, some text here and there, the mystery currently being rendered present in the liturgy for our assimilation, one of the great Leitmotivs of the whole Breviary, even merely the thought of Him Who as a High Priest of Creation remains with us in the Eucharist always worshipping the Holy Trinity for us and interceding for His people—or, finally, giving all our attention to the presence of the Most High Whom we are addressing.

'Galling Bonds?'

Years ago I heard somebody complain in a very outspoken manner about what he called the galling bonds of Ignatian schemes of meditation. I never forgot the answer of the Jesuit Father to whom the complaint was directed. It would be quite in accordance with Saint Ignatius' mind, he said, if a man following the impulse of his devotion, occupied *all* the time of his meditation by trying to make the exercise of the beginning: putting himself into the presence of God and trying to stay there.

This rule can be very fruitfully applied to the Divine Office. All Offices start with a few short invocations which are so weighted with historical content that we have only to evoke a single point to have more than sufficient inspiration for a whole "Hour." I shall point out just a few for you. Do not try to use them all at the same time, but rather take particular ones by turns.

Some Inspiring Particulars

Every Office begins with "Deus, in adjutorium meum intende." This was the favorite ejaculatory prayer of the Fathers of the Desert and reminds us of the monastic origin of the Opus Dei. It invites *you,* so to speak, to put on—for a moment and in a spiritual way—a habit and a hood, in so far as you should try to make your own the pure and thorough orientation of the soul toward God practised so radically by those heroes of the desert. To that very purpose you invoke the aid of God's grace: Deus, in adjutorium meum intende.

The Gloria Patri doxology came to us from the East and was completed by the Occi-

dental Church by the "sicut erat . . .," so rich in meaning that it alone deserves a whole meditation. Added to all the Psalms, it plays the role of a Leitmotiv for the whole Office. It reminds us of, makes us yearn and pray for, the reunion of Eastern and Western Christianity. It invites us also to present before God's throne together with our own the beautiful liturgical worship of our so tragically separated brothers of Eastern Christianity.

With the Alleluia we continue the worship of the Synagogue. It reminds us of the long pre-history of the mystery of the Church; of the worship of the patriarchs and the levitical liturgy. If it is true that our words express to God what we ourselves put into them, that mere Alleluia can cry out to Him like Moses in that marvellous offertory of the 12th Sunday after Pentecost: "O think of Abraham, Isaac and Jacob and all Thou hast promised them." Spontaneously you will add to the three great patriarchs the Saints of our New Covenant and the New-Testamental Church: Mary and St. Joseph, the twelve Princes of the New Kingdom, the Fathers of the Church, all that holiness condensed into the Litany of the Saints, up to the girl-martyr Maria Goretti and the boy-saint Dominic Savio, and at the head of them all the Saint of Saints Himself, Christ our Mediator.

Hymns of the Office

At the Little Hours, the hymns which follow after the Alleluia can also easily suggest a good thought with which to occupy yourself while saying the rest of the Office, in the same way as the Mysteries of the Rosary provide thoughts to dwell upon during the recitation of the ten Hail Marys. At Prime, you take one or another of those *nocentia,* those harmful faults mentioned in the hymn from which you are praying to be preserved during your daily occupations: sins of the tongue, of the eyes, you ask for purity of heart, for strength and light to avoid committing too many follies and stupidities (vecordia) — the prayer St. Philip Neri liked to repeat, formulating it in his own humorous way.

The hymn of Terce suggests selecting supernatural love, charity, radiating fervor as the subject-matter of your supplication during that Office: accendat ardor proximos.

Sext has a hymn which stimulates to supplication for the most evident of the people we are daily dealing with: outward and inward peace, health.

The hymn of None points to the end of life, a saintly death and eternal reward.

While saying your Office in

this way, the Holy Spirit seconding your own efforts will make you discover in the psalms themselves now a word, then a sentence or even a whole passage which fits in with the trend of thoughts you derived from the hymns and the initial invocations.

At the longer Offices, especially Matins, you should not pass over the Antiphons too lightly, since they often provide a key to the general meaning of the psalm, and therewith a thought to dwell upon during its recitation.

The end of the Office is no less rich in small particulars which abound with stimulating thoughts. There occurs one of the most important formulas of prayer, but which also, we too often rattle off with not even a minimum of attention and devotion: "Per Dominum nostrum Jesum Christum . . ." The mere entering into the spirit of these words would give our Offices their value and their efficacy! Springing from and united with Christ's own prayer and meditation, our own intercession becomes powerful, yea irresistible before the Eternal Father.

Participation in the Eucharist

At the invitation to go on praising God even after the termination of the *Sacrificium laudis*: Benedicamus Domino, we answer with the literal reference to the Eucharist: Deo gratias. For Eucharist, you know, means thanksgiving. We participate in that pure Offering which from the sun's rise to the sun's setting is made at every hour somewhere in the world and which by our own act of uniting ourselves with it, can become the immensely rich continuation of our just terminated act of worship.

Is it not striking, so many unsuspected and unused treasures in these small particulars of the Opus Dei? One surely does not need to know much Latin to season and flavor his Office with them! We have only to pay some attention to them, to force ourselves at the proper time to think a moment of what they mean.

So, then, my dear young friend, begin and go on! God's grace is ready to help you, it is unstintingly measured out to you by the Sacrament of Holy Orders and its indelible mark. Whenever you try, your effort will be rewarded by a new effusion of grace. Make of your Office that which the Church and therefore the Holy Spirit intends it to be for you. The sanctification of your day from hour to hour. Said in that way, divided over the whole day, it will begin to display for you its treasures. In the end you will never get enough of it. Those Deus in adjutorium, Gloria Patri, Alleluia, Per Christum Dominum nostrum, Benedicamus and Deo gratias, will become your favorite ejaculatory prayers, which follow

you even to your work and your recreations. Thus your whole day will become "Mass and Office" and you yourself will grow into a thoroughly priestly soul, a saintly and world-sanctifying priest, a "man of God" in the full meaning of the word. And with all you will become the most happy of creatures! For, *gustate,* try it, taste of it, *et videte,* and you will see, experience, *quoniam suavis est Dominus,* that the Lord is sweet!

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Polish? German? No—Irish!

As Archbishop of Chicago, His Eminence Samuel Alphonsus Cardinal Stritch, who visited Ireland recently, is spiritual leader of the largest archdiocese in the United States, with an area of over 1,400 square miles and a Catholic population of over 2,000,000.

Throughout his career, Cardinal Stritch has rather specialised in doing things ahead of schedule. By a special dispensation of Pope Pius X (who was later canonised) he was ordained in Rome at the age of twenty-two, although the required minimum age for ordination is twenty-four. When Pope Benedict XV appointed him Bishop of Toledo in 1924, Bishop Stritch, at thirty-four, was the youngest holder of an episcopal See in the world. At the age of forty-three he was appointed Archbishop of Milwaukee.

The story goes that there was some measure of friction at the time between the major Catholic national groups in the archdiocese; but the Poles thought the name Stritch was of Polish derivation, and the Germans thought it was Germanic, while the Irish knew that the new Archbishop was one of themselves. By the time the issue was clarified, Archbishop Stritch was affectionately accepted by them all.

Actually, although the Cardinal's father was Garrett Stritch, the son of a schoolmaster from Ballyheigue, Co. Kerry, the family was originally from Italy. They came to Ireland in the 10th century from Genoa, their name then being Strochio.

In the Arthur manuscripts there are many references to the Stritches, who in time spread to Tipperary, Clare, Kerry, and Waterford. One branch of the family settled in Limerick, and in 1650 Thomas Stritch, Mayor of Limerick, was martyred by Cromwellian forces. Another member of the family, Dr. James Stritch, was parish priest of Rathkeale, and from 1702 to 1730, as vicar-general, acted as bishop of the diocese.

One aspect of the Cardinal's private life endears him especially to me. He types his personal letters himself, using two fingers.—**The Irish Times.**

John Tyndale, Priest

Piers Compton, Esq. *His translation, a classic*

LET it be admitted at the start that heresy breeds its own form of resolution. It is something obstinate, or defiant, as distinct from adherence to a way of life, laid down by God, that goes to the making of a Catholic martyr. It might be said that the heretic postulates a resolute "I will not!" in contrast to the acceptance shown by men and women who die in defense of the Church; and one of the most typical exponents of the obstinacy that was crystallized during the 16th century religious troubles in England was Father William Tyndale.

Let it also be admitted that he had undoubted literary genius. His translation of the Bible into English provided the hard core of the Anglican authorized version which appeared 75 years after his death.

But his reputation is founded upon a lie. He is commonly regarded as one of those who more or less "discovered" the Bible, or made it known to the great mass of his countrymen.

It is true, of course, that many people in Tyndale's time (he was born in Gloucestershire between the years 1490-1495), were unable to read. Hence a translation of the Bible would have been useless to them. But they were acquainted with and understood its essentials in a manner quite unknown to the average modern man, whose main source of knowledge is the popular press.

Every Catholic European nation had its version of the Bible in the vernacular. Those laymen who could read had copies of the Gospels and other devotional books. The principal episodes of Old and New Testament history were portrayed in most of the pictures and illuminations of the time, in carvings and mosaics. There was no seal of secrecy upon the Bible; there was only (as every believer took for granted) the seal of the Church.

Tyndale grew up in the tainted, heresy-ridden atmosphere that saw the rise of these fallacies about freedom to read the Bible. A reference here and there indicates that his parents were of solid, yeoman stock who for some time went by the name of Huchyns. It was under this name that Tyndale registered at Magdalen Hall, Oxford.

But the new doctrines of Humanism, as taught by evangelistic reformers, were gaining ground more rapidly at Cambridge; and Tyndale, who favored these doctrines, went

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Mr. Compton is literary editor of the London Universe.

there to finish his education. He acquired something of a reputation for Greek and theology, was ordained in 1521, and returned to his native Cotswold air as chaplain and domestic tutor to the family of Sir John Walsh, at Little Sodbury.

A Vocal Heretic

By now he had heard and accepted the broad lines of Luther's revolt against the Church. He welcomed argument, sometimes with the heads of local religious communities or with guests visiting the house. From that he passed to preaching in nearby villages, always insisting that Scripture alone was sufficient for the individual salvation, pouring his dangerous stuff into the ears of any gaping yokel, and eventually crossing swords with the Bristol clergy.

This brought him to the notice of the diocesan chancellor, who summoned the unorthodox preacher to account for his opinions. But Tyndale, far from being merely defensive, was hostile; yet he managed to escape with a warning.

"If God spare my life," he told his interrogators, "before many years I will cause a ploughboy to know more of the Scriptures than do you." This was the very spirit of anarchy, the mood in which Tyndale, in 1523, went to London to become a preacher of the "reform."

He had the temerity to apply to Tunstall, Bishop of London, for a chaplaincy in his household. But Tunstall, who was engaged in countering the flood of Lutheran propaganda from the continent, brushed him off with excuses.

Tyndale, however, was not the sort to lack advancement for long, and he attracted the notice of a well-to-do drygoods merchant who sympathized with his ambition to translate the New Testament, and also with his complaint that there was not room, in the whole of England, for him to work.

Tyndale probably meant that there was not room for his kind of work, since Henry VIII had not yet broken with the Pope over his divorce, and heretics were given short shrift.

At any rate, this merchant and his friends made it possible for Tyndale to take up residence in Germany where, with the help of another disgruntled Englishman, named Roye, a translation of the New Testament (according to Tyndale) was secretly prepared and sent to press in Cologne.

But these activities did not escape notice, especially as the printers went around declaring that England, in spite of its king's repressive measures, would soon become Lutheran.

'In vino veritas'

A priest named Dobneck got in touch with the printers, en-

tertained them, and so loosened their tongues with wine that the whole story came out.

Dobneck informed the authorities. Tyndale escaped by boat, and made his next long stay at the Lutheran town of Marburg, where he produced such works as the "Parable of the Wicked Mammon," the "Practice of Prelates," and his version of the Pentateuch.

Tyndale's writings reflected the street-corner propaganda of the time. The Pope and the Church were declared to be anti-Christ. Clergy were robbers of the laity, while the religious orders were caterpillars, horse-leeches, drone-bees and draff. Sir Thomas More, who published a dialogue exposing the heretics, was refered to as a "gleering fox."

But apart from his copious notes and marginal references, Tyndale's renderings of some of the terms of the New Testament were wilful transformations. At his hands, for instance, the word church became "congregation," priests were "seniors," while penance was watered down into "repentance."

The year 1531 found Tyndale in Antwerp, where he figured in an episode with Stephen Vaughan, England's representative in the Netherlands. The bare facts (so far as we know them) indicate that the two men met outside the walls of the city, and that Vaughan (under what authority we know not) offered Tyndale a safe-conduct to England.

This was refused. Vaughan sent his report of the meeting to London, and when Henry read it he declared that he was "very joyous to have his realm destitute" of such a person as Tyndale.

Apart from his constant danger (for heresy was synonymous with sedition) the fact of his meeting Vaughan outside the city shows that Tyndale was ready to take risks. So were his followers.

One of them, John Frith, returned to England on some special mission connected with the current heresies. He was tracked down and executed—though the months following brought about significant changes that were to be propitious for the new thought in the religious climate of England.

Royal Supremacy Enacted

Henry's difference with the Pope developed into a fatal quarrel. Papal jurisdiction over the Church in England was replaced by royal supremacy. The Catholic champion, St. Thomas More, made his last joke on Tower Hill; and meanwhile Tyndale was at work revising his translation of the New Testament.

The result was a masterpiece of language. It was barred in England, where Tyndale's doctrines, despite the

rift between that country and Rome, were still subject to official condemnation. Orders were given for every copy found to be destroyed. But the work was somehow imported and circulated; and strong rumor had it that the king secretly made this possible as a means of embarrassing the Pope.

But although there is no denying the literary quality of his works, Tyndale in general reflected the teaching made popular by Luther, Zwingli and their kind. He asserted that Faith alone justified; that the Church is a barrier between God and man; that God binds us "to that which is impossible"; that St. Thomas Aquinas understood nothing of the spirit of God. He denied Transubstantiation, and declared the Eucharist to be merely a commemorative service.

But sooner or later every reformer was caught up in the difficulties involved by his own negation of discipline, tradition, and authority. It happened to Tyndale, when the proofs of a reprint of his New Testament came to be corrected.

For the proof-reader played tricks with the text, replacing some of Tyndale's words and phrases by his own—thus putting into practice those precepts of "reform" by which it was stated that all men were priests, and that every believer was free to interpret Scripture.

Residence In Antwerp

Tyndale continued to live in Antwerp, where the presence of a group of English merchants, who were granted certain privileges and immunities, afforded him protection. It was in one of their houses, that of a trader named Thomas Pointz, that Tyndale resided, safe from the reach of English agents and the officers of the Emperor, Charles V, whose laws covered the Low Countries.

Under those laws heresy, as in England, was a capital offence; and Tyndale freely admitted the extent to which he was guilty when he wrote, in a letter to a friend, "If they burn me, they shall do no more other than I looked for."

One of the agents employed in Antwerp was a certain Henry Philips. It appears he gained the confidence of Tyndale, watching his chance through the spring months of 1535, till a day came when Pointz left the city on business, and Philips asked the unsuspecting heretic to join him at dinner.

As Tyndale left the house, officers closed in and declared him a prisoner. He was taken to the castle of Vilvorde, near Brussels, where he was degraded of his orders, tried and

condemned; and here one is tempted to make the ironic conjecture—did Tyndale know, during those last months, that his native country, from which he had fled, was about to dissociate itself from the unity of Christendom, and set up a new code attuned to the spirit of his heresies?

It seems unlikely that he did. For when he was executed, on October 6, 1536, his final words were a prayer that the King of England's eyes might be opened.

But Henry had made representations to the Emperor to save him . . . Henry who was now enmeshed in the efforts to secure an annulment of his marriage to Katharine of Aragon . . . and who was even then preparing the atmosphere in which Tyndale's Bible was to supersede the living higher authority of the Church.

The Wedding Garment

After Bishop John Fisher was waked, he called his man to help him up. But first of all he commanded him to take away the shirt of hair (which accustomably he wore on his back), and to convey it privately out of the house, and instead thereof to lay him forth a clean white shirt and all the best apparel he had, as cleanly brushed as might be. And as he was arraying himself, his man demanded why he was specially careful of his apparel that day, when he must doff all again in two hours and lose it.

"What of that?" said he; "dost thou not mark that this is our wedding day, and that it behoveth us, therefore, to use more cleanliness for solemnity of the marriage?"

About nine of the clock the lieutenant came.

Thus said he to his man, "Reach me my furred tippet to put about my neck."

"Oh, my lord," quoth the lieutenant, "why be so careful for your health, with not above one hour to live?"

"I think no otherwise," said this blessed Father; "but yet, in the meantime, I will keep myself as well as I can till the very time of my execution, by such means as God provides."
—Bowden's Mementoes.

A Great American Abbey

St. John's, Collegeville

John L. May

NOW and then, perhaps somewhat unconsciously, every priest probably looks back a bit wistfully to the Middle Ages. Everything seemed so clear then—as Belloc's theologically unhappy phrase put it, "when the Faith was Europe and Europe was the Faith." One of the shining peaks on that idealized horizon of medieval Christendom is of course monasticism. It was the monk's singularly balanced blending of the best of man's work with the riches of Christ's truth that so largely gathered the milling, mutilated, barbarous peoples of Europe into that Catholic unity forever after termed "The West."

History's picture of the flourishing abbey at the dawn of medieval Europe is for us a truly delightful sight. More and more over the years it has also captivated the non-Catholic eye. In his *The Dark Ages* Maitland spoke of the medieval monasteries as "quiet and religious refuges for helpless infancy and old age, shelters of respectable sympathy for the orphan and the desolate; as central points whence agriculture was to spread over bleak hills and barren downs and marshy plains and deal bread to millions perishing with hunger and its pestilential train; as repositories of the learning which then was, and wellsprings of the learning which was to be; as nurseries of art and science, giving the stimulus, the means and the reward to invention, and aggregating around them every head that could devise and every hand that could execute; as the nucleus of the city, which in after days of pride should crown its palaces and bulwarks with the towering cross of its cathedral. This, I think, no man can deny."

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American Monasticism?

Most of us have some such picture of the classic religious house of the grand monastic tradition in our minds. But usually it is something born of historical knowledge, not of personal experience. In fact there are some among us who insist that, like so many other beautiful things of Catholic culture, true monasticism is dead. I remember an aging monsignor at a meeting of both diocesan and regular clergy vehemently propounding that particular thesis by buttressing his major and minor propositions with exhibits from his morning mail which he flung generously around the lunch table.

"The monasteries used to be

self-supporting, havens from the anxious, grasping financial turmoil around them; now they're using every slick gimmick of the mail-order house. They used to attract scholars from the surrounding world; now the young monks flock to the secular universities bringing worldly wisdom back to the cloister. They used to show forth the best in Catholic liturgical life, the worship of the Father in spirit and in truth; now look at these never-ending novenas to their own pet saint with their petition blanks listing every gimmick imaginable. They were the nurseries of the arts for the rest of us simple souls; now look at their stodgy architecture straight from the mass-production boys, the anemic catalog stuff in their chapels, the Christmas cards they send us. Their creative work used to shape the culture of the surrounding world. Now they are the middlemen via their mailing lists between the cheap peddlers of religious junk and our Catholic homes."

It was a great speech, loud especially when the argument was weak. In fact, several of the hearty souls among us said so. But therein lies another story.

Is it really necessary for us to look far across the centuries or far across the oceans to find the great monastic foundations, the dynamos of what is best in Catholic life and culture? There is here in our midst in this year of 1957, I believe, a beautiful example of what Benedict and his monasticism have meant to Christendom through the ages. The priests of America especially owe a great debt to this midwestern abbey. And after hearing the glorious story of Monte Cassino in a recent issue of THE PRIEST, we might pause over the story of a great American abbey which is this year finishing its first century of bringing to burgeoning American Catholicism the age-old heritage of classic monasticism. This is the centenary of St. John's Abbey in Collegeville, Minnesota.

Sanctificare et sanctificari

The full story of St. John's first century is beautifully and candidly told by one of its own monks, Father Colman Barry, in his recently published book, *Worship and Work*. There in warmly human detail is the familiar story of a few monks, five in this case, pushing out into sparsely inhabited territory to stake out the site of the new abbey. The rolling, wooded Minnesota property they chose may have reminded them in a modest way of the Bavarian countryside of their mother abbey of Metten. And there on the shores of a beautiful central Minnesota lake the monks began living the age-old Benedictine life amidst the remaining Indians and the scattered white homesteaders. Encour-

aged by the monks more and more German farmers came to clear and settle the surrounding countryside which would become the agriculturally rich Stearns County. The original parish church for these devout country folk, as it still is today, the abbey also sent its monks into the outlying territory, founding and staffing one parish after another in what has become the heavily Catholic, predominantly rural Diocese of St. Cloud. As the years passed, St. John's launched widespread missionary work, sending its monks to the Bahamas, Puerto Rico, Japan, etc., as went Augustine, Columban, Boniface, and Willibrord in other ages.

Educationally the Benedictines made their usual tremendous contribution to the surrounding community. Their work has now developed into the progressive, expanding St. John's University. Diocesan priests of many a midwestern state look back to their happy seminary years spent side by side with the Benedictine clerics at St. John's. The diocesan seminary of St. Cloud is also on the Abbey grounds. Over the years St. John's College for men has been sending its graduates out into the American market place with the best of the famed Benedictine academic training. Today over one-thousand young laymen make up the St. John's student body.

Just about thirty years ago at St. John's Abbey the great liturgical apostolate which was to make an invaluable nation-wide contribution to American Catholicism was born. The spirit of liturgical reform had drifted over the waters from Europe for some years before, but it took the vision and energy of Dom Virgil Michel to transform it into the pentecostal wind and fire which would ignite the organized American liturgical movement. To appreciate the magnitude of his work and the difficulties he faced then in his own community and among his fellow clergy elsewhere, every priest should read the recently published *The Life and Work of Virgil Michel* by Dom Paul Marx, O.S.B.

Who can say how much we priests especially owe to *Orate Fratres,* now known as *Worship,* the learned review founded by Dom Virgil? For those of us of an earlier vintage when seminaries had little if anything to say about the liturgical apostolate, this magnificent monthly was the one sure guide separating the wheat of St. Pius X's liturgical reform from the chaff of endless controversy about linen albs and "Gothic" chasubles.

Encouraged by his far seeing Father Abbot, Alcuin Deutsch, Dom Virgil sowed deep the fertile seeds of the annual Liturgical Weeks and the National Liturgical Conference. Most

fitting then was the recent memorial service at the graveside of these two great pioneers during the Liturgical Week at the Abbey. Under the editorial direction of Dom William Heidt and Dom Godfrey Diekmann, the vital work of the greatly expanded Liturgical Press goes on at the Abbey supplying America with the essential printed tools for a refashioned liturgical life after the mind and heart of the Church.

Science, the Arts

In the tradition of historic Benedictine humanism, the St. John's Institute for Mental Health was organized four years ago with the cooperation of the Hamm Foundation of St. Paul and the sponsorship of the fatherly Bishop of St. Cloud, Most Rev. Peter W. Bartholome. Clergy of all faiths gather at the Abbey for these annual intensive study weeks together with nationally famous psychiatrists to discuss "Pastoral Care and Psychotherapy." While we priests received an invaluable insight into this increasingly important study, I noticed as a student at one of these recent workshops the interest of our Protestant and Jewish confreres in integral Catholic life as exemplified at St. John's.

A Jewish psychiatrist noting the colored cleric serving our table observed that he was beginning to appreciate what "Catholic" really meant. Several ministers were captivated by the bulletin board announcements of weekend retreats for married couples at the Abbey. A Protestant psychiatrist confessed in a public lecture on the psychology of prejudice "my own unconscious prejudice about monks until this week."

There are so many other facets of this American Abbey which recall the best in historic monasticism. We might mention the widespread work of St. John's in providing our American homes with moderately priced works of Christian art. Certainly of note is the gigantic project just initiated by St. John's courageous young Father Abbot Baldwin Dworschak, a work attracting the anticipation of the entire architectural world. In the near future the Abbey church and cloister will be replaced with new structures embodying the creative ecclesiastical design of Marcel Breuer. A professional study of this great plan entitled *Adventure in Architecture* has just been published by Longmans Green.

In other words we can justly say that the Golden Age of monasticism can just as well be 1957, that the classic picture of the European abbey, rich in the spiritual life and the best of earthly work and art, can be seen here in the maturing Catholicism of our own United States.

That Nasty Subject of Hell

Bitter but salutary medicine

Bernard F. McWilliams, C.SS.R.

THE sensitive preacher of missions, after preaching on the subject of Hell, is sometimes made to feel by his employer that he has said something gauche, something in abominably bad taste. He feels that the pastor resents the fact that his flock presumably is now paralyzed with needless terror. He feels that his Order, famed for its "fire-and-brimstone" tactics, is daily getting less popular, that men from other Orders who would perhaps take a more benign approach to the terrifying mystery of Hell, will supplant him entirely. If, besides being sensitive, he is also a good religious, he will accept humbly his unemployment and, if possible, request of his superiors a new assignment.

But undoubtedly he will always wonder what went wrong. If, in his sermon on Hell, he was so obtuse as to have devoted all his efforts to painting a frightening picture of Hell "as though he owned the place," then he deserves his banishment. But if he feels that the major part of his efforts went to prove that despite the awful fact of Hell, or even because of it, God is the kindest and most loving of fathers, then he will have a difficult task accounting for his impression of clerical disapproval. He will recall, of course, that he did cite for his listeners the parable of the rich man and Lazarus. Because this parable is more frightening than the most lurid and fiery portrayal any missionary has yet conjured up, maybe he should have mumbled his way through it, or treated it as a joke. Or omitted it entirely. Hell is such an unsettling concept. Maybe he should have confined himself to saying that Hell is not such a nice place.

One mistake he might have made was to have underlined the fact that the rich man went down into Hell, not because of some monstrous, sadistic crime or a series of unimaginably lewd and perverse actions, but simply because he ignored the welfare of his neighbor. People like to believe that their conduct is irreproachable, that not they, but only known criminals go to Hell. But this is not necessarily so. And the missionary felt that he ought to tell his listeners that if they didn't feed the hungry, they would face a much stiffer sentence on the last day than perhaps even the known criminal.

The Preacher's Objective

His prime preoccupation, of course, was to do his utmost

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always to insure that his listeners would not get the idea that God was some kind of monster, throwing His creatures capriciously and mercilessly into the yawning maw of Hell. To do this, he would stress the fact that God is our father, that He loves us with an eternal and boundless love, far more tenderly than any earthly father could love his children. How then account for the fact that He threatens us with severe and everlasting punishment? And how can we be expected to love this father wholeheartedly? Is not Hell an obstacle to love?

To obviate this difficulty he would draw a simple, human parallel. A good father does not want his children playing in the middle of a busy street. He threatens to thrash them within an inch of their lives if they should do so. If he finds them ignoring his command and then thrashes them, no one would say that he hates his children or that he is some kind of monster that delights in torturing little ones. He loves them desperately and takes desperate measures to safeguard their welfare. So also our heavenly Father. He knows that we can be childishly heedless of our true welfare. He knows that we can fail miserably to overcome our selfishness. So he resorts to desperate measures to get us to do the one thing we have to do.

All through his sermon, (and in fact all through the entire mission) the missionary would try to weave the thread of love. He would try to show that we must learn to love, otherwise we shall know a lack of love for all eternity. And that would be, precisely, the "hell" of Hell. Since sin is basically a refusal to love, Hell becomes not so much a punishment for sin, but a necessary consequence of it. He would feverishly try to tell his listeners that they were made for love and that only a love as boundless as God's would slake their boundless thirst for love.

After having touched briefly on the physical torments of Hell and being careful not to paint a darker picture than Christ Himself had (if that were possible), he would stress very emphatically the fact that the deeper pain, despair, loneliness and misery of Hell would be a loveless and Godless eternity. Then he would end this "fearsome" sermon with a plea to his listeners to love this most wonderful of fathers.

Despite his approach to the subject, he knows that they will leave the church trembling. Yes, but only as children tremble when a father they adore threatens punishment. He knows, too, that some impressionable souls will tell the pastor that Father scared them witless and that the pastor will sometimes say to himself, "These fellows ought to break away from their European tra-

ditions and bring themselves up to date. You can't speak to Americans like that." The grateful listeners will probably say little or nothing (except in the confessional) and go about quietly thanking God for the grace to see that Hell need not be an obstacle to love. The missionary would reel out of the confessional late at night and say to himself that anyone who would soft-peddle the doctrine of Hell is a fool. Hell can lead to love, and fear in our childish hearts need not be unhealthy.

The missionary has the impression that his field is becoming over-crowded. But the consequent competition is all to the good. Better missions should undoubtedly result. What plagues his mind, however, as he becomes aware of the growing difficulty of finding a pulpit, is that his "competitors" would under-sell the doctrine of Christ, would offer salvation at bargain rates, would resort to the "soft sell." These are dark and unjustified suspicions born of his increasing idleness and summary rejection. But because of remarks heard here and there, he devoutly hopes that his competitors will never be over-sensitive to the tag of "fire-and-brimstone preacher" and will delicately but unflinchingly continue the missionary tradition of telling people plainly and unequivocally what they ought to know.

One Way With Sceptics

Douglas Woodruff tells of a priest in Ireland who, having preached on miracles, was accosted outside the church by a parishioner who said he still did not understand what a miracle was, and could his Reverence enlighten him.

"You want to understand a miracle?" said the priest: "Well, walk on there in front of me and I'll think how I can explain it to you."

The parishioner walked on, and suddenly experienced an immense kick from behind. He turned around, hurt and indignant, and said, "Why did you do that?" "Did you feel it?" "To be sure I did." "Well then," said his pastor, "it would have been a miracle if you hadn't."

The Liturgy and Rubrics

Walter J. Schmitz, S.S., S.T.D. *Questions and replies*

Many of the weddings in our parish take place on Saturday as in so many other churches. I scheduled a wedding this year for November 2, never adverting to the fact that it was All Souls' Day. I am sure that I am not the only priest that has made this mistake. What can I do in regards to Holy Mass and the marriage ceremony?

Since 1917 All Souls' Day enjoys a standing similar to a primary feast of the first class. The Missale Romanum directs that on this day the nuptial Mass can neither be offered nor commemorated. The solution to the difficulty, since arrangements have already been made, would be to have the marriage ceremony between the two Catholics take place at an hour after the scheduled Masses have been said. At this time the nuptial blessing could be given, if such permission was first secured from the chancery office. If permission to impart the nuptial blessing at the marriage ceremony is not granted, then it can be given later at a Mass for the parties concerned.

We are having Forty Hours' Devotion on the feast of Christ, the King. What Mass do we say for the opening of this Eucharistic Devotion? We have a small congregation that is widely scattered and are without any kind of a decent choir. Are we permitted to offer just a low Mass? How about the procession, since we have no choir facilities?

The opening Mass for the Forty Hours' Devotion will be the Mass of Christ, the King. There will be a commemoration of the Blessed Sacrament, since as Father Unger (*Handbook For Forty Hours' Adoration*) specifically says:

"All other Masses in honor of Christ are not considered identical in mystery with the Blessed Sacrament; e.g., Christ, the King.

"On July 14, 1858 the Holy See granted to the diocese of Baltimore an indult in virtue of which the solemn votive Mass of the Blessed Sacrament may be celebrated without chant in those churches of the diocese where a High Mass is out of the question for want of a choir to sing it; the low Mass is then said with two servers and with four lighted candles on the altar.

"Permission to omit the Procession if the pastor judges it opportune to do so was given by the Sacred Congregation of Propaganda to the diocese of Baltimore on Dec. 10, 1857 and extended to all dioceses in the United States on Jan. 24,

1868." (Acts of Second Plenary Council of Baltimore)

In our chapel we have the Mass of Our Lord, Jesus Christ, High and Eternal Priest only on the first Thursday of the month. Since our community has very special devotion to Christ, the Eternal High Priest, we are anxious to have it frequently. Recently, I was told that we were not limited to only the first Thursday of the month.

When Pope Pius XI announced in December, 1935, the special votive Mass of Jesus Christ, High and Eternal Priest, it was specified only for the first Thursday of the month, if on that day a votive Mass was permitted. However, since then the regulation has been changed and this Mass may be celebrated not only on the first Thursday but on any Thursday and on any day on which a private votive Mass may be celebrated. So this particular Mass is not to be said exclusively on the first Thursday of the month but on any free day or day when a votive Mass is permitted according to the ordo.

At our parish we have always followed the custom of placing a banner before the Blessed Sacrament during the Forty Hours' Devotion if there is a sermon. Recently, I attended the closing of the Forty Hours' in a neighboring parish and this custom was not observed. I wondered which pastor was correct.

The Sacred Congregation of Rites (No. 3728;2 and No. 3599;2) has specified this exposition banner or veil. It should be placed before the Blessed Sacrament when a sermon on any subject other than the Holy Eucharist is preached during the time of exposition. Father Unger adds that "if only a ferverino is given, the veil is not obligatory."

I have been placed in charge of the altar boys and would appreciate a word from you about the proper time to ring the bell at Mass. I find these boys ringing the bell at the offertory when the celebrant of the Mass removes the chalice veil.

The custom described by our inquirer exists in many localities. However, there is no justification for it since none of the books indicate it. Custom and tradition seem to be its only sanction. The directives state that the server is to ring the bell at the Sanctus and at each Elevation. "He may ring it, if customary, once shortly before the Consecration and once at Domine non sum dignus."

According to almost all liturgical books, vestments are to be made out of silk. Is it possible now to use synthetic fab-

rics in place of silk? Why? Because they last longer, wear harder and look just as rich and for the poorer parishes it would be much easier to have them made from nylon, dacron or any of the new materials now coming on the market which the liturgical books had no notion of knowing about.

Father J. B. O'Connell (*The Celebration of Mass*) in his new and revised edition (1956), has the following to say about vestment materials:

"The rubrics do not fix precisely the material for sacred vestments, but tradition, and the exclusion of certain fabrics by decisions of S.R.C., have determined that it is to be of silk. (Many of the decrees of S.R.C. suppose the vestments to be of silk.) Fabrics that are at least in greater part, and externally, of silk are admissible, e.g., satin, silk poplin, silk velvet. (No official decision has been given about artificial silk. Some authors say that it is at least tolerated.) Cloth, or linen, or cotton is not permitted for the outer vestments."

Father Sadlowski in a Canon Law dissertation at the Catholic University of America, published in 1951, states the following: "Until the present, at least, the S.R.C. has given no ruling regarding vestments made of nylon. Until a decree is forthcoming on the matter, it appears to be illicit to use this material for vestments, even though it is generally regarded to have the same appearance, texture, and value as silk."

What is the meaning of the term "missa aurea" which I have seen mentioned from time to time in liturgical articles?

"Missa aurea, Golden Mass, was one that used to be celebrated formerly on the Wednesdays of the quarter tenses (ember days) of Advent in honor of the Mother of God. It used to be a Solemn High Mass of the most gorgeous kind, and was often protracted three or four hours, in order to give full sway to the ceremonies and musical pieces employed on the occasion. The Bishop and all his canons assisted at it, as well as the members of the different religious communities of the place where it was celebrated. It was customary, too, to distribute gifts, and those very often of the costliest kind, among the people who assisted at it; and from the nature and excellence of the mystery in honor of which it was offered, it used to be written in letters of gold, hence its name. Traces of this Mass may be witnessed yet here and there through Germany; but at the Church of St. Gudule, in Brussels, the regular Mass is celebrated every year on the 23rd of December. Thousands assist at it on this occasion." (O'Brien, History of the Mass).

The Code of Canon Law

Questions and responses — *V. Rev. Paul R. Coyle, J.C.D.*

Is it possible to be affiliated with more than one rite?

The Code of Canon Law indicates clearly that the Church does not favor a mixture of Rites. Canon 816 states that each priest must follow his own Rite in the celebration of Mass. The same prescription applies to the priest when he administers Holy Communion, for canon 851, § 1, orders the priest to distribute Holy Communion according to his own Rite, either in unleavened or in leavened bread. In these two canons the Code merely affirms what has been the mind of the Church for centuries.

Pope Pius V (1566-1572) condemned the promiscuity of Rites in unmistakable terms. He referred to it as an abuse. Pope Clement XI (1700-1721) refused to allow Latin priests to celebrate Mass in the Greek Rite in Latin Churches. This he did in a Brief of May 9, 1705, to Cardinal Leopold Kollonitz (1631-1707), Primate of Hungary (1695-1707). The Cardinal had asked permission to allow the prolongation of the faculty given to some Latin priests to celebrate Mass in the Greek Rite temporarily, in order to preserve the faith of his people after the Turks were driven out of Hungary.

Pope Benedict XIV (1740-1758) followed this same policy of restricting the interritual celebration of Mass. He also forbade Holy Communion consecrated in unleavened bread to be kept in the same tabernacle with Holy Communion consecrated in leavened bread, if there were churches of both Rites in a place, or if in the one church there were two altars each having a tabernacle. Later on, however, Pope Pius IX (1846-1878) tolerated the long-standing practice of the metropolitan province of Lemberg, in accordance with which the Holy Eucharist, though consecrated in leavened and unleavened bread by the priests of the respective Rites; could be preserved in one and the same tabernacle, as long as the abuse of interritual administration was safely obviated.

The prohibition which barred a priest from consecrating the Body of Our Lord and of administering Holy Communion in a Rite not his own was duly stressed by Pope Benedict XIV, and later again by Pope Pius X (1903-1914). In his Constitution *Tradita ab antiquis*, Pius X stated:

"Haec Nos Igitur de Apostolicae potestatis plenitudine statuimus et sancimus:

"I. Sacris promiscuo ritu operari sacerdotibus ne liceat: propterea suae quisque Ecclesiae ritu Sacramentum Cor-

poris Domini *conficiant et ministrent.*"

A pronouncement of the Sacred Congregation for the Propagation of the Faith also demanded that a priest administer Holy Communion in his own Rite. In a letter to the Archbishop of Smyrna, the Sacred Congregation demanded that each priest administer the Holy Eucharist to the faithful according to his proper Rite. The Congregation then quoted § 23 of the Encyclical Letter *Allatae sunt,* which prohibited a mixture of Rites.

Thus the mind of the Church is seen as opposed to the mixture of Rites, both in the celebration of Mass and in the distribution of Holy Communion. Nevertheless canon 851, § 2, admits an exception with regard to the distribution of Holy Communion. (Henry, "Interritual Law," p. 63.)

What is the procedure with regard to obtaining a dispensation from impediments to Holy Orders?

The seven simple impediments are the result of the enactments of the ecclesiastical law. Accordingly a dispensation from these enactments may be obtained from the authority which enacted the law, the Holy See. Neither the local ordinary, nor the major superiors in a clerical congregation or order, nor any confessor is empowered by the common law to dispense from any impediment, even in occult cases. An exception to this general rule is contained in canon 81, in which ordinaries are empowered to dispense under certain extraordinary circumstances within a limited sphere.

Ordinarily the Sacred Congregation to which one must submit the application for a dispensation from any impediment to Orders is the Sacred Congregation of the Sacraments. However, when a religious is bound by an impediment to Orders, the application for a dispensation is sent to the Sacred Congregation for Religious. The Congregation for the Propagation of the Faith is the competent Congregation for those candidates who are to be ordained for the missions which are subject to the same Congregation.

When there arises a question as to whether a man who is bound by an impediment may be admitted to the seminary, the matter is to be submitted to the Sacred Congregation for Seminaries and Universities. The following of this prescription will forestall many unpleasant difficulties, for "it is more opprobrious to eject a guest than not to admit him in the first place."

"Everyone knows what a serious and difficult matter it is to dismiss a young man when he has nearly finished his theological studies, not only because of his age,

which makes it hard for him to undertake another way of life and plan of studies, but also because of regard for human relations, especially with relatives and friends, who usually attribute such changes of life to a fault committed, or to want of serious purpose, so that one who has got that far leaves nothing undone to continue."

This admonition is especially applicable in the case of the admission of a man to the seminary prior to his obtaining a dispensation from the impediment resulting from his continued marital status. For the internal forum the competent authority to which the application for a dispensation must be sent is the Sacred Penitentiary.

In the application for a dispensation every impediment is to be enumerated. However a general dispensation will remove any simple impediment, even though it has in good faith been left unmentioned. If through bad faith the existence of a simple impediment has not been expressed in the application, even a general dispensation will not remove the impediment. For the validity of a granted dispensation it is not necessary that in the application there be expressed the number of causes which gave rise to the impediment, if the causes are of the same species, since the multiplication of the same cause does not multiply the impediment.

The absence of a just and reasonable cause would invalidate the dispensation, unless the Roman Pontiff granted the dispensation. A general dispensation is applicable for the reception of all Orders, minor and major; and the one who has been dispensed can obtain any non-consistorial benefice, even if the care of souls is attached to it. A dispensation when granted by the ordinary in virtue of canon 81 can apply to the reception or the exercise of an Order only if the delay of its reception or exercise until a dispensation had been obtained from the Holy See would give rise to grave harm.

When a dispensation is granted, it is to be granted in writing. However, if the matter has been handled in the internal non-sacramental forum, the written grant of the dispensation should be entered in a secret book of the curia, or in a secret book of the Sacred Penitentiary, if the latter method more effectively forestalls all danger of infamy. An application for a dispensation may express the real name of the party who is impeded, provided that the impediment is a public one. If an occult case is involved, a fictitious name should be used. The recommendation of the ordinary will serve to facilitate the granting of this dispensation.

When the application for the dispensation has been made in the external forum, the execution of the rescript which grants the dispensation must be made in writing. The executor of the rescript must observe all the conditions specified in the grant of the dispensation. He must proceed in accordance with the instruction received in the mandate, and unless he complies with the essential conditions specified in the rescript, and follows in substance the required manner of procedure, the execution will be invalid. (Vogelpohl, "Simple Impediments to Holy Orders," p. 15.)

Is it necessary for a church to be free from debt in order to be consecrated?

Canon 1165, § 2, rules that if the ordinary prudently foresees that the church will be turned over to secular use, he shall not give his consent: (1) to build the church, or (2) to consecrate or bless the church if the church is already erected. The reason for this ruling of the Code is evident. The church building is intended as a sacred place, to be set aside for divine worship exclusively and permanently by acts of either consecration or blessing. If there is any danger that the church building will be used for any other purpose than that of divine worship, the local ordinary must deny his consent to have the church built, or, if it is erected, he may not consecrate or bless the church.

The Sacred Congregation of Rites was asked if it were lawful to *consecrate* a church that belonged to a private family, and which, according to existing civil laws of the place, could be transferred in a hereditary manner by will, or turned over to secular use by sale. The Sacred Congregation of Rites replied: "In casu, de quo agitur, nisi habeantur sufficientes cautiones, abstinendum ab huiusmodi Ecclesiae consecratione." This response was given in a particular case, and hence it does not directly have the force of a universal application. The response is important, however, insofar as it shows the intention of the Holy See that churches which are in danger of being turned over to a secular use are not to be consecrated.

The writer was unable to find any direct prohibition in the Code, or in the general legislation of the Church previous to the Code, or in any decrees of the Sacred Congregation of Rites, to the effect that a church had to be free of debt before the bishop could consecrate it. Canon 1165, §2, and the response of the Sacred Congregation of Rites quoted above prohibit the consecration of a church if there is danger that the building will be put to secular uses. As long as this danger is ab-

sent, even if there be a debt on the church, the writer believes that the bishop may consecrate such a church.

In certain countries or localities plenary and provincial councils, or diocesan synodal decrees may forbid the consecration of a church which is in debt. That would be a particular law, since there is no such prohibition in the Code. The reason for such a particular law is given by Nevin when he writes: "In a country where the Catholic Faith is the object of persecution or hostility, a heavy mortgage or debt on a church might involve the risk of being seized and converted to profane uses." Fortescue - O'Connell writes: "In England and Ireland many churches are not consecrated, but simply blessed . . . A church may be blessed at first, then consecrated later, when it is free of debt.'" England and Ireland may have particular laws forbidding the consecration of churches which are in debt, but the assertion of Fortescue-O'Connell that "consecration is not allowed until the (church) building is free of debt and mortgage," has no legal foundation in the general law of the Church. At most such a requirement may be consequent to a particular law for England and Ireland. It is impossible to trace the origin of the widespread belief among the clergy that a church cannot be consecrated unless it is free of debt, apart from particular laws to the effect that belief lacks legal foundation.

In America the churches are erected and sustained by the free-will contributions of the faithful, and in compliance with the Code bishops do not give their consent for the erecting of a church unless they prudently foresee that actual capital assets as held by the moral personality responsible for the payment are had to build a church, and that later there will also be the necessary means for maintaining the church building, for supporting the ministers and for defraying the other expenditures of religious worship. Usually a sum of money proportionate to the total cost of the church building is a necessary prerequisite before the bishop will give his consent for the erection of the church. If there is some debt remaining on the church — and usually there is—, but the bishop is assured that the debt is being lowered yearly by the free contributions of the faithful, by pledges made by the faithful, or by other means, this seems to afford the *"sufficientes cautiones"* which will enable the bishop to consecrate such a church even though there may be a debt on the church building. Each case merits the special attention and scrutiny of the local ordinary before consent is given

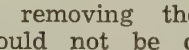
for the consecration of a church which is in debt. The same rule applies to the blessing of a church.

Consecration is one form of dedicating a church for divine worship, but a church may also be dedicated for divine worship by blessing. The Code does not mention the fact that a church must be free of debt to be either consecrated or blessed. If a church in debt could not be consecrated, it likewise would follow that a church in debt could not be blessed, for consecration and blessing have the same canonical effect, namely, the setting aside of a place for an exclusive religious use as a sacred place.

In confirmation of the statement that a church which is in debt may be consecrated, a very practical observation is offered by Nevin. He states that "the blessing or consecration of a church would not of itself exclude the possibility of mortgage, provided the sacred use and purpose of the church be safeguarded."

Stenger points out that property is mortgageable even though it is blessed or consecrated, and further insists that the idea of requiring a *consecrated* church to be debt-free is unfounded in the general law. A logical deduction is offered by Stenger: If a consecrated church must remain debt-free and cannot be mortgaged, then a blessed church would also have to remain debt-free and could not be mortgaged. He writes:

"Both these conclusions are unjustified. The only licit parallel would be this: that if the debt to be imposed on a consecrated or blessed church is so great that it is prudently foreseen the church will be turned over to profane usage as a result of the debt, the debt could not be contracted. This would be against all sound business principles besides, since a mortgage should ordinarily not be greater than sixty per cent of the actual value of the building. Moreover, in permitting the mortgage to be contracted, the ordinary before giving permission must know how and within what time the debt will be removed. Naturally, if there is no possible means of removing the debt it should not be contracted." (Ziolkowski, "Consecration and Blessing of Churches," p. 56.)



No country can find eternal peace and comfort where the vote of Judas is as good as the vote of the Saviour.—**Carlyle.**

BOOK REVIEWS

The American College in Rome 1855-1955

by Robert F. McNamara

The Christopher Press, Rochester, N. Y. 1956, pp. xxiv and 853, $15.00

THIS is a wonderful book, full of pageantry and excitement, of pathos and jubilation. You can open it up at random and just start reading — anywhere — and it will hold your interest.

Father McNamara has given us not merely a picture of "Del Nord" but of Roman ecclesiastical history over the past century as it affected us Americans. Like all good historians, he gives the impression that he is making a judicious selection of his material and that there is many a rich story that he has left untold.

There is not a priest in the country who would not enjoy browsing through this book. This reviewer read it backward because he knew so many of the *dramatis personae* from schooldays at the Catholic University and later from teaching at St. Charles' in Catonsville: Bill Doyle, Fred Duke, Ed Latimer, Phil Hannan (now Bishop) — and many others.

The book is loaded with intimate little stories of hierarchs — of the Cardinals and Bishops who have studied at or visited the College, together with distinguished laypersons.

It is not true that every other alumnus is eventually mitred. Surprisingly, less than one in fourteen is chosen — not a bad average, at that!

The alumni — and many others — will be especially interested in the ternas for the rectorship gathered by the author. (This surprised us. We had always thought such information was among the sworn secrets of the Holy See. Obviously not, however.)

On the terna from which the present rector, Bishop O'Connor, was chosen, were also Msgr. Allen J. Babcock and Msgr. John J. Wright, both since made Bishop.

Second, third, and fourth on the terna with Bishop Ralph L. Hayes were Msgr. Joseph M. Corrigan (the present writer was the first man he ever ordained priest), Msgr. Joseph Breslin, and Msgr. Martin J. O'Connor, the present rector.

In 1925, the late Msgr. Louis Stickney, rector of the Baltimore Cathedral, was proposed, together with Msgr. Edmond J. Fitzmaurice (now Bishop of Wilmington) and Msgr. Eugene Burke, who got the job.

It is all here: the seizure of the Vatican States, the Teddie Roosevelt contretemps, the well beloved Cardinal Merry del Val, the birth and growth of fascism, World War II, and the new "City Seated on a Mountain," as Father McNamara calls it. The book is like a course in church history.

This reviewer thinks that Father McNamara worked perhaps a little too hard at clearing the title to the College properties. He doesn't go back quite as far as the Etruscans

in tracing the history of the real estate, but — oh, well, there must be those who find it interesting...

It is a big handsome book. Every alumnus should have it, every institution should acquire it for the library, and every priest with at least a normal curiosity about the workings of the American Church will find it most gratifying. It is a classic.

There are copious notes, an index, many illustrations, and the student register from the beginning.—Richard Ginder, Pittsburgh.

Letters Of John Henry Newman

edited by Stanford & Spark

Newman Press, Westminster, Md., 1957, pp. 251, $4.00

THIS short volume makes no pretense at being anything like the complete Newman correspondence; it would require much more compass than the pages of this volume to do that. It does not purport, either, to do anything more than give a judicious sampling of these revelations of the great cardinal's character, and letters are proverbially the best lights on any man's personality.

The editors here do not pretend to publish anything much that is new about Newman; there are only two letters in the 116 that make up the volume that have not appeared elsewhere before. But the editors do appear to have made some effort to present samples of most of the kinds of letters that Newman found it in him to write to all sorts of correspondents during his long life as both Anglican and Catholic clergymen and controversialist.

However, even so, there are none too many of his early family letters, most of the available space, as was natural and inevitable, being devoted to the letters of his later years. The letters, in the two groups, are almost equally divided in number, 56 Anglican and 60 Catholic. There is very little humor to be found in any of them; but there is a wealth of pathos at times. A highlight in that respect is the letter in which Newman says to his correspondent that he has been misunderstood all his life, and he wrote that at the age of something past 80. It was, all too often, the sober bald truth of the man's experience at the hands of other people.

True, he was thin-skinned, oversensitive; somebody has said of him that he was born minus one layer of skin. He was easily hurt, and this vital misunderstanding of which he was a victim for so much of the time hurt him more deeply than he was willing to let the world see; but he could not hide it in some of his intimate letters to his friends. And his friends very plainly made up one major factor in his life and thought and feeling; he seems to have had a positive genius for making friends and keeping them; and it says much of his own depth of character, as well as for theirs, that men like Keble and Pusey remained friendly in personal association, even though conditions and circumstances kept them physically separate from Newman after his acceptance of the whole Faith.

A Pathetic Touch

There is no more pathetic touch in the whole collection of letters than that in which Newman describes his meeting with those two

friends of other days, Keble and Pusey, after a separation of twenty years, so that when Newman came to Keble's door behind which he was to find Pusey, too, he and his host did not recognize each other. But their respect and regard for one another in that trio of titans made a serviceable bridge of minds and spirits that day.

There is little to be read here, for the most part, about the impact of some of Newman's worst heart-wounds on his spirit. He had a great many of them, especially in his Catholic life, and one reads enough of the pain they caused him to appreciate something of the character of the man. It could have been so different, if some people in positions of influence and authority then had been different.

For instance, what did the world not lose when Newman was started into a project for translating the Bible and then called off the project? These letters do not give one much of the deep antipathy in character between Newman and Manning, but again, there is enough to make that antagonism in temperament very obvious. Giants both, but oh so different; would not the Church in England have been the gainer if they had been of characters that were sympathetic? Undoubtedly.

So, these letters, rather a scant selection, are meant to be representative; and much of the man Newman does appear, notably the humanist, the churchman, the controversialist, one is led to add, the perfectionist. Perhaps that last-named facet of his character was the cause of much of the pain he had to endure in his relationships with other people, notably men in authority in the Church.

It is good to remember that in the twilight of his long life, a kindred spirit, on the Throne of Peter, Leo XIII, bestowed on the aged knight of the pen the Church's final accolade in the cardinalitial purple. The clouds were dispersed and the man's worth officially recognized at last by the Church which, in his own way not open to any other personality of his generation, he had served so long and so well. He lives in memory and in history as one of that trio of titans, Wiseman and Manning and Newman, and in many respects, not the least of them.

—F. J. Mueller, Blairsville, Pa.

Fundamental Marriage Counseling

by John R. Cavanagh, M.D.

Bruce, Milwaukee, 1957

FUNDAMENTAL Marriage Counseling is not easy reading and it is surely not a book for popular consumption. It is a valuable and impressive manual for marriage counselors. Like many of the readers I was interested in the question on page 11, "Who is best equipped to be a marriage counselor and what should his education be?" No answer was given.

The general outline is good and comprehensive. There is first the biological aspects of marriage, including the anatomical, the endocrinological and a thorough discussion of menstruation and on the psychological and physical differences between men and women. The second section deals with the sexual aspects of marriage, including the delicate facets of intimate family relations. Section III deals with pregnancy and fertility in marriage; Section IV with the so-

cial aspects of marriage and the last chapter with the religious aspects of marriage.

The last two chapters are written by six different authors. One might expect from such a varied book a certain lack of coherence but in spite of this difficulty, *Fundamental Marriage Counseling* has maintained a meaningful relationship and a superficial unity among the various parts of the text.

This book contains a wealth of material. There is a compulsion for order and numbered division, lettered subtitles, and statistics throughout the book which make it rather a textbook than a manual for trained marriage counselors.

The first chapter on the principles of marriage counseling contains only a few pages, but the "art" of marriage counseling cannot be adequately described in a few pages. However, the author's viewpoint is exposed on page 18, "marriage counseling presumes that the individuals seeking advice are well integrated." Surely if there are questions of economic or social adaptability, of legal or theological nature, these marriage problems are rather superficial and can be dissolved with no difficulties in mature people.

If two people are well integrated or well adjusted, marriage counseling is not necessary. Since marriage is primarily a state of adulthood, one of the most obvious sources of marital breakdown is immaturity. Intellectual, volitional maturity is a necessary basis for a happy married state.

Notwithstanding minor shortcomings and the weakness of the first and only chapter on the practice of counseling, this book is indeed an impressive and thought-provoking volume of nearly 600 pages, packed with information, interpretations and suggestions.

Fundamental Marriage Counseling is an excellent work and a *must* for every person dealing with marriage from a Catholic viewpoint. — Robert P. Odenwald. M.D., F.A.P.A., Washington, D. C.

The White Fathers

by Glenn D. Kittler

Harper & Brothers, New York, 1957, $5.00

HERE is an excellent book on the White Fathers and their outstanding work in Africa. It is so entertaining, that the reader — carried along by the sheer sweep of the story — may not even notice the author's careful attention to detail, his careful documentation.

The book is dominated by Charles Cardinal Lavigerie, the White Fathers' founder. From the moment that determined prelate reached Algiers as Bishop in 1867, he was unwilling to stand by idly while millions of North Africa's Moslems remained unaware of Christ's message. Despite the indiference — and at times the open hostility — of anticlericals in France and Algeria, Lavigerie sounded a clarion call to action. In answer to his appeal a handful of brave, devoted young men came forward — the nucleus from which Lavigerie's missionary society was formed. Today, the White Fathers number 1,599; its sons are from eleven different nations; and its missions are found in many parts of Moslem and tropical Africa.

Lavigerie saw that an entirely new missionary method was needed among the Moslems. The first step towards the conversion of

Islam must be to break down ancient prejudices against the Cross. He ordered his followers to put on flowing Arab-style robes, to master Arabic and the Berber tongues, and to move among the people in such a way as to win their respect and trust. The corporal works of mercy were to become a bridge of love between the Moslem and Christian communities. This slow, infinitely patient form of the apostolate has resulted in relatively few conversions, but it has removed from many Moslem hearts misconceptions about Christians. It is a preparation for what may become — at some distant date perhaps — a solid movement away from Islam towards the Church.

But the White Fathers' most evident achievements have been among the African Negroes south of the Sahara Desert. A few years after the new society was born, Lavigerie's followers painfully pushed their way inland from the East African coast to establish the earliest Catholic missions in Tanganyika and Uganda. One of the book's most moving episodes tells of their first converts — twenty-two page-boys at the court of King Mwanga — who suffered martyrdom by fire for the faith. The Uganda martyrs were forerunners of the great conversion wave that is surging across all of tropical Africa today.

The author has a remarkable gift for portraiture. As he carries the story of the White Fathers up to the present day, he pays tribute to such colorful figures as Msgr. Hughes, a member of the society's English Province, and Msgr. Dupont, whose grateful converts made him an African tribal King!

Many of the chief problems which the Church faces in Africa are pointed up in admirable fashion: conflicts between Catholic and Protestant missionaries; relations between missionaries and the colonial authorities; the position of Catholics in newly independent lands like West Africa's Ghana. All in all, a delightful, informative book of interest to priests and laity.—John J. Considine, M.M.

Frontiers in American Catholicism

by Rev. Walter J. Ong, S.J.

The Macmillan Company, New York, 1957, pp. 125, $2.50

THIS book contains six essays on on ideology and culture: The American Catholic Complex; An Apostolate of the Business World; Contrasts in Catholicism; the Renaissance Myth and the American Catholic Mind; Technology and New Humanist Frontiers; The Faith, the Intellectual, and the Perimeters.

It is a scholarly work, and during its reading one is apt to pause and assume the attitude of "The Thinker," a *homo sapiens,* chin in hand, absorbed in thought. The reader unaccustomed to profound thought will either make haste slowly here and reflect or throw the book aside and skim through writings that require less concentration. However, a determined effort to go along with the thought-stream of the author and to evaluate his learned presentations, will be very rewarding.

The variety of matters touched upon by Father Ong in this series of essays is astounding. Just to pick out two brief passages:

"For example, the retreat move-

ment in America is maintained in existence and propagated by a system of circularizing and personal contact (layman-to-layman rather than priest-to-layman) which would do honor to a life insurance agency. But it is largely as a result of this advertising that 300,000 American Catholic laymen made retreats in 1955, in which the noise of the preceding advertising was drowned out by the retreat silence, which is certainly as complete and as deep in an American retreat as it is in retreats elsewhere in the world." (How complete and deep that is, this retreat master wonders about.)

"According to several convergent methods of computation, the age of the universe appears to be some 5,000,000,000 years. The blob of matter which in this universe makes up our own earth was in its early ages quite uninhabitable for any form of life. But by what is known as the Archeozoic Pre-Cambrian era, something like 2,000,000,000 years ago and some 3,000,000,000 years from the calculated beginning of our universe, despite the great volcanic activity which persisted, probably certain microscopic algae and some protozoa had appeared and life on earth had begun. Some 1,000,000,000 years later, in the Proterzoic Pre-Cambrian era, the first sponges had appeared, and animal life was well on the way, but it was not until roughly another 500,000,000 years in the Ordovician period, which is thus a little less than 500,000,000 years ago, that the first vertebrates seem to have developed. In the Silurian and Devonian periods, the great age of the fishes, between 300,000,000 and 390,000,000 years ago, the first dry-land plants and animals evolved from their pelagic ancestors and the land masses of the world began to be populated with living things . . . Finally, somewhere in the Pleistocene epoch, which began some 1,000,000 years ago (whether in the very early or the later Pleistocene is not indisputably clear at present) the paleontological record reveals the presence of the first men."

As the reader goes on, the head of "The Thinker" sinks lower until it rests in cupped hands, elbows on the desk now. Truly, this is a book not only for priests but for other intellectuals also. I was going to quit after the first chapter. But the thing intrigued me—W. Herbst, S.D.S., Jordan Seminary, Menominee, Mich.

The Commandment of Love

by John J. Sullivan, S.J.

Vantage Press, New York, 138 pp., 1957, $2.75

WHEN the first atomic bomb was dropped at the end of the last World War the nations of the world were appalled at its destructive power. The realization that such a weapon could soon destroy the world brought fear to the hearts of all men. Procedures for the outlawing of such an evil were immediately initiated and efforts towards peace were, more than ever, seriously and earnestly begun. However, these peace-seeking efforts, sincere as they were, have not proved very successful as the Korean, French Indo-China, and Middle East Wars have shown. Only the strong arm of Fear has, so far been able to prevent an all-out atomic war.

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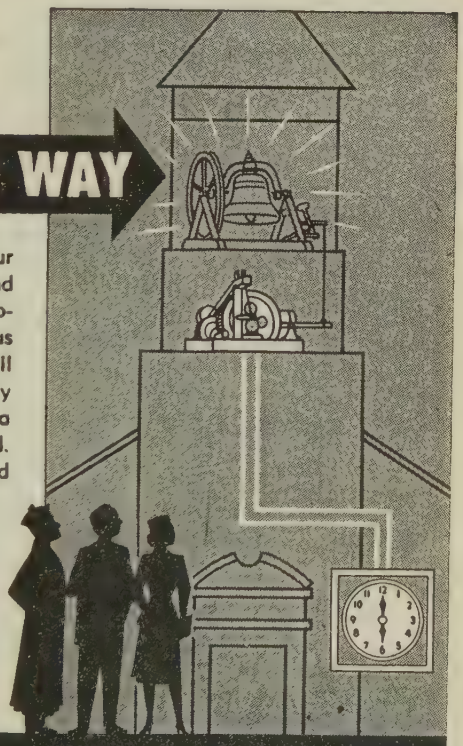

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it is one that could be remedied if the leaders of the world substituted the precept of love of God for the strong arm of Fear. That this is the only solution is apparent, unfortunately, only to a few.

For a religious this solution is not something new or unheard of. It is what we have all been striving for and what we are convinced of as the cure for our deathly sick world. But perhaps we do not understand fully all the intricate ramifications within this commandment. Perhaps we have only a general knowledge of what this law of love of God entails. If this is so then Father Sullivan's book should be considered as a "must" in our list of books to be read. For it, in a very readable scholarly fashion, delves into the subtle implications of this, the greatest of God's commandments. Such subjects as "The Distinction Between the Precept of Love of God and the Decalogue," "Intimate Relation Between this Precept and the Decalogue," "Thou Shalt Love the Lord Thy God With Thy Whole Heart," "Thou Shalt Love . . . With Thy Whole Soul, Mind, Strength," and three very significant appendices will provide salient matter for reflection and meditation for all of us.

If we expect to bring men to know, love, and serve God, then we also must know as fully and perfectly as possible the obligations involved in this the greatest and first commandment. Father Sullivan's book, written with Saint Thomas as his guide, will help us to achieve this purpose. Armed, then, with a thorough knowledge of what it means to " . . . Love the Lord thy God with thy whole heart and with thy whole soul and with thy whole mind," we will be able to instruct those around us for guidance. We will provide them with the necessary means of carrying out this Precept. They in turn will influence others and gradually this law of love will come to reign supreme in the hearts of men.—Carlo Farina, S.J., Spokane, Washington.

The First Jesuit

by Mary Purcell

Newman, Westminster, Md., 1957, pp. 417, $5.00

THE advance notice promised that this book would focus attention not so much on Ignatius the organizer, or the reformer, "as on Ignatius the man."

Right in the beginning I found this distinction difficult to accept. All through this fine biography of the first Jesuit I kept awaiting the moment when this distinction would become apparent. It never came. Ignatius was an organizer, a founder, and also a great man, all qualities fused together in inseparable fashion.

I personally prefer to have Ignatius a great man who put into practice his singular manly talents for the greater honor and glory of God. I prefer to think of him as a great man whose natural abilities became an integral part of his mission to found the Jesuit Order. Of him it cannot be stated that his talents for organization were dangling appendages to his qualities as a man; his life belies this distinction.

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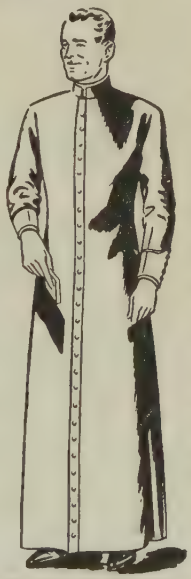

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of superb and painstaking research. Mary Purcell's peculiar talents in the field of historical research are indeed to be noted and commended. For a life of the first Jesuit her sources were meager, she had to supply much. In view of this difficulty we can excuse her when she says that the traveller was robbed of "all his possessions" three days in a row!

But when she sets her skill to analyzing Ignatius she is superb. She makes very attractive the fruit of her careful research.

This is the type of hagiography this generation needs. In the past so many resembled a script from Disney's fantasyland without the touch of his genius. Ignatius' military experiences are pictured in their true light. The authoress succeeds admirably in showing how his hardened military personality supplied him with the traits he found most useful in organizing his Company. Willy-nilly the book leaves the reader with the impression that Ignatius was a great founder because he was a great man.

The drill master of the military field becomes the author of the neat and orderly manual to be known as the Spiritual Exercises. The founder's insistence on an integrated chain of command is the result of his experiences as a soldier.

One delicate game the reader is entitled to engage in while reading this book is trying to ascertain wherein the modern Jesuit squares with the picture of the followers of Inigo the Spaniard. The game can be humorous when one reads that in his native land Ignatius and his followers were known as the "sackcloth fellows."

Not so humorous yet ever so real is the resemblance between the modern "man of prayer at work" and the first one. The wellspring dug so well and so deep by Ignatius has been the inspiration through the centuries and is not failing the Order today.—V. Rev. Jacob C. Shinar, Pittsburgh.

Hymns of the Roman Liturgy

by The Rev. Joseph Connolly, M.A.

The Newman Press, Westminster, Mo., 1957, pp. xxiii & 263, $5.00.

FATHER CONNOLLY has made a collection of 154 hymns, most of which are from the Breviary, the Missal, and the Pontifical. There are also a few others, such as the *Ave verum corpus* which, though long accepted as liturgical, are not now printed in the liturgy. For each hymn, we find the Latin text, and, in a parallel column, a rather free English prose translation. Notes are given on the opposite page. There is also a general introduction and special introductions to certain groups of hymns.

The general introduction gives a good four-page sketch of the origin and development of Latin hymns. The author devotes considerable space to lamenting the unfortunate humanistic revision of the hymns made under Urban VIII — all commentators we have seen agree with him in this. The section on meter is sufficiently thorough, but would have been much easier to follow if the author had used diagrams for the com-

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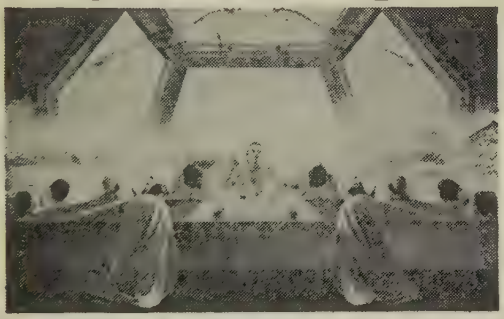

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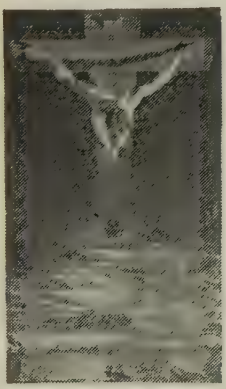

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plex meters, instead of verbal descriptions.

Many priests and seminarians may consider buying this book for the sake of the help they may get in their recitation of the office from the translations and notes. Unfortunately, the translation seems to this reviewer to be a bit too free to be as helpful as it might be for such a purpose. Additional help can be found in the notes, many of which are devoted to grammatical matters, but a more literal translation would have been a greater help. However, the translations do read well, and use everyday, not archaic language, which is an aid to appreciation. Yet for those who are looking for help in translation, we would be inclined to consider Britt better. However, Father Connolly's notes are more extensive than Father Britt's. Both Fr. Britt and Fr. Connolly give brief biographies of the authors of the various hymns, where the authors are known. The book is beautifully, though a bit expensively laid out. Pages are unusually large, about 7½ x 10. Paper is especially good. —Wm. G. Most, Ph.D., Loras College, Dubuque.

Currente Calamo

Continued from page 946

and talk things over. At the meeting place, police said, Rosenberger first tried to run down the priest with his auto, then attacked him with a butcher knife. Rosenberger's trip to the hospital followed a brief fist-fight with the priest.

Correspondence

Thought Of A Layman On Christmas Sermons

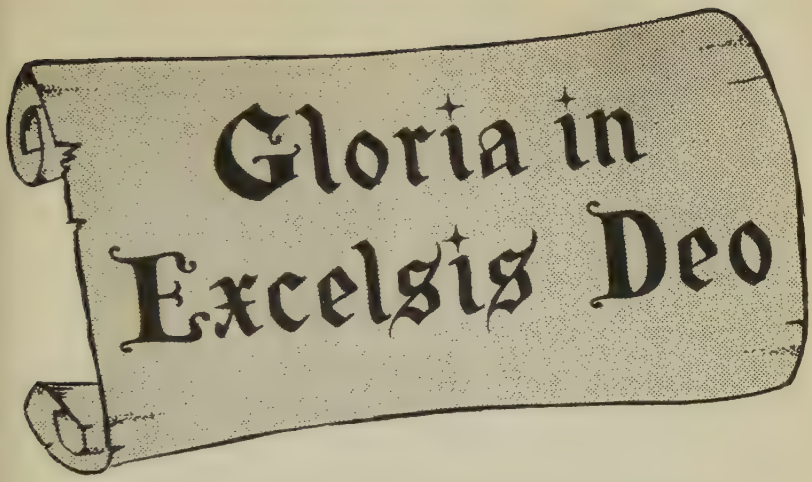
REV. dear Father,

You, as a preacher of Christmas sermons or of retreats, are, on the whole, most unjust to our Blessed Lady. No, I knew you wouldn't like that but hear me out. You also undervalue St. Joseph. Only your zeal to extol their practice of poverty excuses you. I know you love them both.

In stressing the poverty in which Christ was born you unconsciously underestimate the intelligence and common sense of Mary and Joseph. Your sermons and meditations on the Nativity usually follow a pattern.

The necessity of the journey to Bethlehem in the depths of winter, Joseph's futile search for accommodations, the humiliation of lodging in a stable, the paucity of provisions for the Infant — these are the themes of most Christmas sermons, are they not? Is it because these are most often treated in books of sermons? Have you just fallen into a rut, plodding along in the footsteps of your sacerdotal ancestors? If so, it is high time some one jogged you out of it.

In your sermons on the incarnation you very properly expatiate on Mary's full and willing co-operation in God's plan. Now, at Christmas, you don't give her credit for having ordinary sense. What do you think Mary did during the nine months between the Annunciation and the Nativity? An expect-



CCS would like to forget, at least for the moment, the worries and concern for funds to assist in the continuing growth of Holy Mother Church. Instead, as we approach this holy and happy season of Christmas, we should like to extend our best wishes the length and breadth of the nation to our past clients, and our many friends and our many future friends for a . . .

Blessed Christmas
and a
Happy New Year

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ant mother usually makes or purchases layettes for her child. That is what Mary did. You may be sure she had woven the very finest of materials in sufficient quantity for the swaddling clothes. (One good priest called them old rags!) Your being a mere man should not excuse you from knowing that swaddling clothes are baby clothes of another day and age. The ones Mary made must have been beautiful, soft, and clean. And, Father, she had them with her. She may have limited the amount for Joseph and herself to bare essentials, but she packed more than enough for Jesus.

And Joseph has my deep sympathy for his treatment from you, Father. You make him seem a poor provider, to say the least. When one considers the nature of the accommodations available in those days, one must admire Joseph's ingenuity and his real concern for, and delicate care of, Mary. In the stable that great boon, privacy, was assured her. Nowhere else could she have had it, not even in the ordinary home of those days. I'm sure Joseph paid well for the use of that stable, the housing situation being what it was.

Mary and Joseph were not victims of dire poverty. They were rich in their love for each other. Being young and very happy, they enjoyed this trip together. Inconveniences were made light of in their solicitude for each other. Their anticipation of the birth of Jesus overwhelmed every other consideration.

It is my opinion, to be taken for what it is worth, that the Nativity provides an excellent opportunity to stress conjugal devotion, self-sacrifice, prudence, consideration for others, civil obedience, and trust in God. But poverty—? No, Father, unless you stress the spiritual poverty of fallen humanity which necessitated God's assuming flesh to dwell among us.

Sincerely yours,
H. M. Ess

Chicago

'Mass In Stuttgart'

THE day before I read the item in THE PRIEST with the above title, an old German lady from my parish told me approximately the same story. I'll try to reconstruct it without comment, just as she gave it to me:

"I enjoyed my trip to Germany very much, but what I enjoyed most of all was attending Mass in Stuttgart. Here was a big church with big bells which were rung before Mass. The *evangelische* church was across the street and it also had big bells. All the bells were rung at the same time and on special feastdays the biggest bell in the Catholic tower was rung also. You could hear it over all the other bells. Ach! such a holy noise!

"And the singing — such nice, loud singing, and all in German. The priest led in a loud voice and all joined in. And the organ! such a nice loud one which you could hear all over the church."

"And the server-boys, all dressed up in such nice colored robes. Ach! it was so nice. All the servers had big bells which they rang altogether during the Mass. Not little bells like ours, but great big bells that really woke you up.

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"It was like little pieces of heaven all around you, except for the thought of the Russians. The people believe that soon there will be another war, and the Germans have stopped being thrifty. They now spend their money freely, and so our family all took a bus-trip with me to Rome."

Sincerely,
G. F. J.

Missouri

Christ, The Adolescent

THE Christ Adolescent Guild, attached to the Salesian Missions Office, are sponsoring a contest among students of High School and College level.

An appropriate picture of Christ, the Adolescent, is desired. The age of Christ should be that of 17 to 19 years.

A panel of judges will select winners of first, second, and third prizes ($75.00, $50.00, $25.00). All entries become the property of the Christ Adolescent Guild.

The Contest will close May 1st, 1958. More information may be obtained from

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Salesian Missions
148 Main Street
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Sincerely yours in Christ,
A. Joseph Louis, S.D.B.

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Mary Francis, O.C.S.O.
Prior

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Here in Marinette we have the very man you are looking for, if you have blessed candle stubs. May God bless him and may he live forever, because there are not very many of his kind. He reuses all the wax, shapes then into new candles, and sends them to the missions, using a special process to withstand the terrific heat of the tropics. Nothing would make him happier than to be "snowed under" with shipment after shipment of used wax.

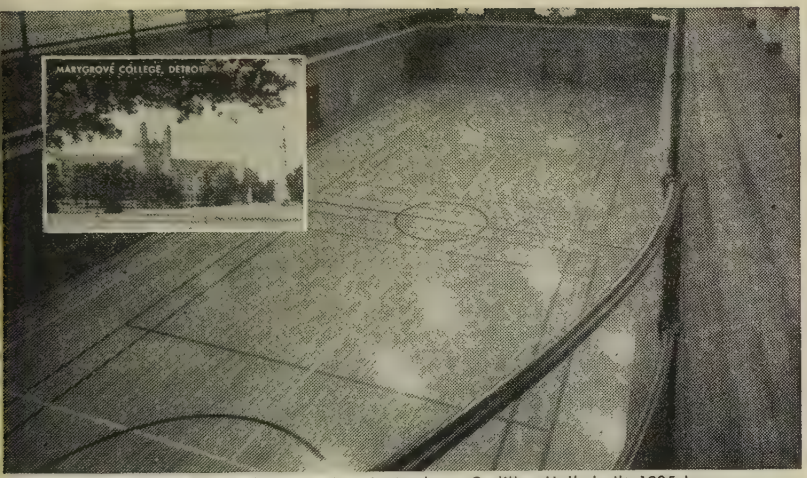
May I suggest that his name be filed or pasted somewhere for future reference and that this be done now so that it will not be forgotten?

His name and address:
Fred Lambert
1433 Logan Avenue
Marinette, Wisconsin

Sincerely in Christ,
Edward Honyza

Sacred Heart Church
Marinette, Wisconsin

. . . Next year Mr. Lambert plans to retire and spend all his



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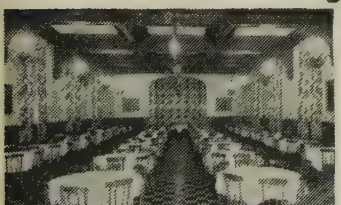

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time at this 30-year-old hobby. Last year he made 1,500 altar candles 80% wax, and 200 sanctuary candles 80% wax, and 500 votive candles. All his products are donated to the missions.

Recently Mr. Lambert got the Poor Clares at Rockford, Illinois and the Capuchin Fathers in Appleton, Wisconsin interested in doing the same work for the missions.

Sincerely,
Wilbert Staudenmaier

Iron Mountain, Michigan

Send them to us. We make our own candles here and also ship them out to our foreign missions.

Alphonse, O.F.M. Cap.

Sacred Heart Friary
Baraga, Michigan

When my beeswax candles are down to about six inches, I take them to the mission church and use them in candle-holders of hurricane lamp type. They look good in these holders and especially in summer the glass chimney protects the flame from the air of the fans.

Yours in Christ,
Gerald W. Speaker

Our Lady of Sorrows
Owensville, Maryland

Wants National Parishes Abolished

WHEN will our Most Reverend Ordinaries petition the Holy See for the doing away of national parishes in this country? By now they are obsolete. But one could let them stand if they did not tend to breed an irresponsible clergy. To illustrate:

I used to be a great one for the apostolate, really hot on the census, personally validating 20 or 30 marriages a year, baptizing slews of neglected children, carrying on a perpetual convert class, etc. But then my Bishop found out that I could talk German and promptly slapped me into a German parish.

Now I find that canonically we are nothing more than a chapel of ease in a territorial parish, established so that the poor Germans of our neighborhood (of course, there are none left! not one!), instead of losing their faith, can hear sermons and make their confessions in their own tongue. We have no jurisdiction over the non-Germans.

The last German sermon was preached in this parish in 1924.

The first Sunday I went in to baptize, I found an infant O'Toole, Kelly, Jeszewski, and Donaldson. I baptized them with considerable misgivings, and when I dutifully laid the $20 in the pastor's lap, I reminded him of his obligation in justice to return the money to the territorial pastor.

His only reaction: "Are you out of your mind?"

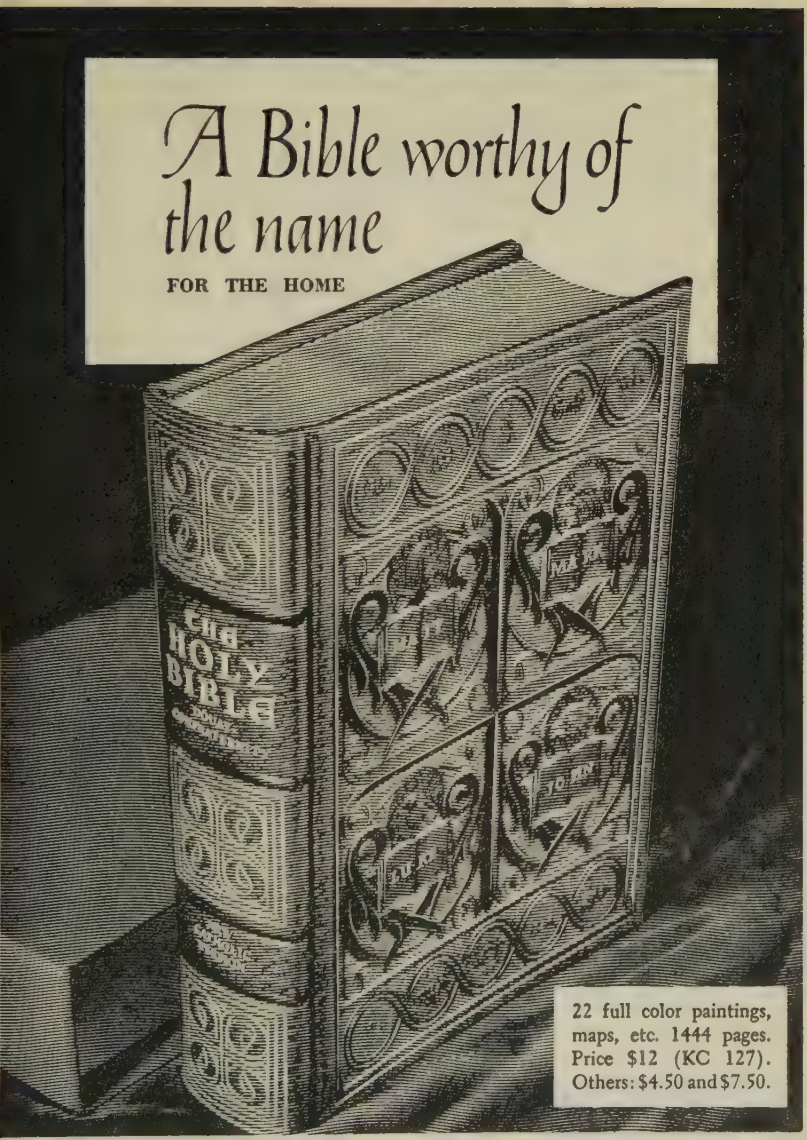
When I volunteered to take a census, he put his foot down: "If we ever winnowed out the people with Irish names, there'd be no one left."

So — no census, no pastoral visitation, no idea of how things stand with souls.

In the past few years, we have been engulfed by Negroes swarming into the neighborhood.

A Bible worthy of the name

FOR THE HOME



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"Can't we do something for these people?" I asked him.

"I have no obligation in the matter," he replied. "You very seldom find a colored German."

Why are such anomalies allowed to continue? They are nothing but foci of neglect and decay.

Sincerely,
Anxious

Bribery?

AUGUST 5th of this year the pastor of Our Lady of Grace Church in Chicago, Msgr. V. Primeau, was buried. He was a priestly and a successful and well beloved pastor. While two Cardinals, several Bishops, many Monsignori and a hundred or so other priests were present, it came as a surprise to all that there was no eulogy by Cardinal Stritch, who invariably says a few words at the funerals of his priests. But this time, all the Cardinal said was that in deference to the last will of Msgr. Primeau, he was refraining from making his customary remarks.

The explanation leaked out unofficially: Msgr. Primeau had requested in his will that no eulogy be preached at his funeral. Evidently knowing that such requests are generally waved aside, he tied in a clause by stating that if his will were respected, $2,000 of his estate would go to the Little Sisters of the Poor.

His Eminence respected the wishes of the deceased, and thus Msgr. Primeau had his "will," and the Little Sisters got their $2,000.

Sacerdos Chicagiensis

In The Master's Vineyard

LOVE begets love and instills within one the desire to return to the object of his love and all that is within his power to give. When a Christian, fired with a pure love for Christ, desires to put himself at the disposal of His Church, he does not wish to keep back anything, but seeks to lay all at the foot of the Cross with complete confidence in Jesus, his Redeemer and Master.

There is no doubt in my mind that in my youth I dedicated my life whole-heartedly to our blessed Lord to serve Him in His holy Church. I did this to the best of my enlightenment, and with the high ideal that I could do nothing better with my life, and that to do anything other would be to compromise with the world. Therefore, I pursued this ideal diligently through college and seminary to ordination as a minister of the Gospel. At times there were doubts, especially pertaining to the correctness of the teaching about the Lord's Supper (the Holy Eucharist), for I felt that our Lord's words indicated He meant it to be more than merely a memorial of His sacrifice on Calvary. Yet, I had implicit confidence in my teachers, and thought that these difficulties would resolve themselves. Such, however, was not the case, so that I had to give up the ministry for conscientious reasons. But the ideal of my youth was not abandoned. I began to seek more diligently for this Pearl of Great Price.

After seeking vainly for seven years in various sectarian beliefs, in prayer and in fastings, I found

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Him in His Real Presence in the Holy Eucharist on the altars and in the tabernacles of the Catholic Church. This discovery has proved soul-satisfying to such a degree that during the 25 years that have intervened I have never doubted its genuineness. It is for this reason that I desire ardently to help others to a knowledge of the same Truth, that they may rejoice in the fuller understanding of Christ's own words: "Unless you eat the flesh of the Son of Man and drink His blood, you shall not have life in you. He who eats my flesh and drinks my blood has everlasting life, and I will raise him up on the last day." (John 6:54,55). These are the Master's words that led me to seek until I found Him in this Holy Eucharist.

As I have received the grace to grow spiritually, so has my desire grown to serve Him more acceptably. My daily prayer to Almighty God and to His Christ, the Lamb of God, is that the Holy Spirit may enable me to cooperate with His every inspiration so that He may accomplish in and through me all that He wills for His honor and for the edification of His Church.

Upon receiving Him daily in Holy Communion, I pray to become more like Him to the extent that shall please Him. In making the Stations of the Cross daily, I pray that He may strip me of everything except that which is pleasing in His sight to serve His holy purpose. Thus I strive to pray with His holy Mother, "Be it done unto me according to Thy word." Many will doubt my sin-

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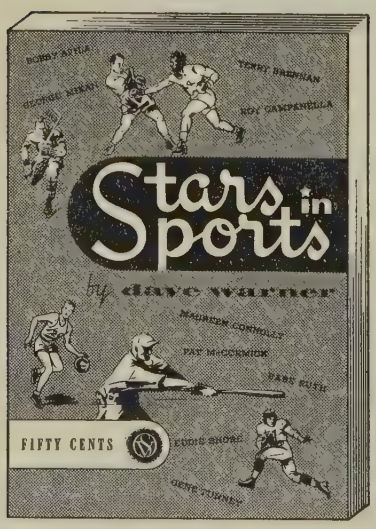
cerity in this, but may they beware of scoffing, for I have asked our Lord to do whatever is necessary to fashion me into an acceptable instrument in His hands for the accomplishment of His purpose, and I leave to Him all who speak ill, or seek to restrain my zeal.

How To Serve?

Although this Apostolic zeal for souls possesses me, and a broad vision of the re-union of the forces of Christendom inflames me, there seems little opportunity of serving in this respect (except in the little spare time).

The Church needs more workers who are fully dedicated to Christ, workers who have learned the value of spiritual things. Should a follower of Christ who has accepted, to the best of His enlightenment, this vocation of spiritual service as his highest ideal, be forced to abandon it just because he finds that, through no fault of his own, he is not of the true Fold, but has been brought up and trained in an heretical sect? When he has manifested the courage of his conviction to forsake his error and to declare his allegiance to the See of Peter, to the Pope, Christ's true Vicar on earth, and has accepted the rightful authority of the Church, should he not be welcomed, after due time and preparation, to take up some full-time service in the Church, so that he will not be compelled to retire to the role of a part-time layman? What do you think the Mind of Christ would be on this?

Something Special for your Altar Boys!



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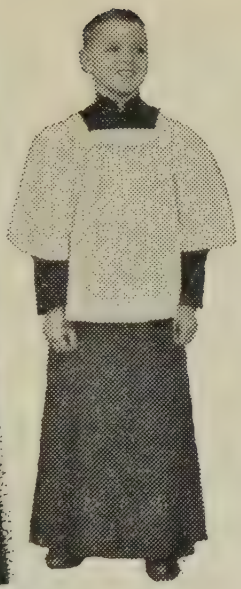

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I understand that this matter has been given some consideration in this country, at least ordination to the diaconate for married convert ministers. But it seems to move very slowly. If the Church is averse to admitting such converts to Holy Orders, might she not choose them for some specific work in which they might devote full time and apostolic zeal to the Holy Church? She might even provide a Hospice where consecrated couples might dwell while engaging in work for the Church. Some prospect of a continuance of service might lead many into the true fold!

John F. Lacy, Sr.
Washington, D.C.

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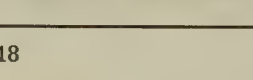
The Shadow of the Cross

A GOOD friend of mine, a model priest and zealous pastor, having returned from a short vacation trip sent me the souvenir of an old mission church in New Mexico entitled:

Your Souvenir Booklet of
St. Francis Mission
Rachos De Taos

It is published by Graphic Arts Studio in collaboration with St. Francis Mission, Ranchos de Taos, Rt. Rev. Monsignor Joseph M. Maguire, Pastor.

This booklet of twelve pages (25c) is highly interesting because of its report on a strange painting



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preserved in the church. This painting, "The Shadow of the Cross" by Henri Ault, after more than fifty years of exhibition in galleries in all parts of North America and Europe has found a permanent home in the old Mission of St. Francis in Ranchos de Taos.

What makes this painting so unusual is the fact that, while in daylight it portrays on a shore in Galilee the barefoot Christ, in complete darkness the portrait becomes luminescent, outlining the figure, while clouds over the right shoulder of Jesus form into the shadow of a Cross.

It was first placed on exhibition at the St. Louis World's Fair in 1904. Later for many years it was exhibited at the Dore Galleries of London and taken on tours of the Continent during the summers.

Mrs. Herbert Sydney Griffin of Wichita Falls, Texas, and Ranchos de Taos presented the painting to St. Francis Parish in 1948 along with several other historic and valuable objects of art.

It is on display every day and during evenings in the summer the Rt. Rev. Monsignor Joseph M. Maguire, the pastor, shows it with a brief talk about its mysterious qualities.

By night, with the lights turned off for a few seconds the figure *changes posture* (emphasis added), a cross appears on the right shoulder *which is not visible by daylight* (emphasis added), The sea and sky behind the figure glow. The glow shades from light blue to green and has a quality of light that suggests moonlight. It is not a constant light varying in bright-

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ness and appearing to be at its brightest at midnight.

The artist disclaimed any knowledge of the reason for the change saying that he thought he was demented when he went into the studio at night and discovered the luminosity.

The picture was painted in 1896 several years before the discovery of radium. No luminous paint has so far been developed that will not darken and oxydize within a relatively short time. On one occasion floodlights were put on the portrait to induce florescence with negative results. This picture can be photographed in its own light up to forty feet way.

From the time it was first observed by Sir William Crooks, British physicist and other British chemists and physicists of note, to the recent Geiger Counter tests, no explanation of its marvelous change when exposed to light or darkness has been found.

I hope that Msgr. Maguire will pardon me for my plagiarism.

Joseph H. Wels, S.J.
Concordia, Kansas

Provide Masses On Retreat

THE opening sermon of the priests' retreat was about the Mass. "I have lifted you on the wings of eagles," the retreat master quoted from Exodus. Then he quoted from the Ritual of Ordination and concluded that the Mass was the most important thing in the life of a priest.

With this one must agree. But the Mass was not the most im-

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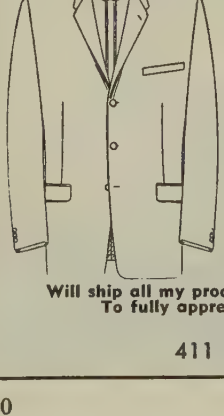

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portant thing in the retreat. It came rather close to being the least thing in the retreat. It came rather close to being the least important.

The retreat house was once a home built carefully and expensively on a lake shore. Half the rooms look out on the lake from a high bank. One can walk out from the corridor on to the grass through two double glass doors. The two doors are necessary to keep the cold out in the winter. Between the two doors is a vestibule about ten feet square.

In this space was an altar. On it I said Mass the next morning. The priest who had said Mass before me acted as my server. There was no room for him in the space, so he stood or knelt outside the corridor, saying his Office.

To my right I could look out over the lake. To my left was the corridor. One of the double doors was closed, one open. Had the open one been closed I would have said Mass in an isolation booth.

All the 40 or so priests celebrated the most important act in the life of a priest in similar isolation booths. Mine had an "exit" sign posted over the door.

When I arrived the evening before I was greeted by the director of the retreat house and immediately told, "You have the honor of giving Benediction this evening."

After the evening conference, which, as I said, proved that the Sacrifice of the Mass is the most important act in the priestly life, with all the priests assembled, many candles lighted upon the al-

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tar, the organ playing and hymns being sung, I made the Sign of the Cross over the reverent group with the Sacred Host.

Each day was like the first day. In the morning before breakfast Mass was said hurriedly and in whispers in nooks and corners. In the evening after dinner, an old priest like myself, or a Monsignor, was given the honor of giving Benediction amid all the pomp and circumstance the retreat house could muster.

An observer, unacquainted with theology, would have been forced to conclude that Benediction is the most important thing in a priest's life and the Sacrifice of the Mass almost the least important.

Name Withheld

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Correspondence

These items could be sent di rectly to me through our Archbishops: Mons. Santiago C. Sancho, D. D., Archbishop of Nueva Segovia, Vigan, Ilocos Sur, Philippines.

Your brother in Christ,
Generoso P. Taguiam
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We Blush

WITH pleasure I renew my subscription. I am sort of attached to your magazine since it has such fresh ideas.

"Liturgy at the Grassroots" in the September issue was very informative and should throw out some of the dust and cobwebs that cloud so many minds. I am afraid that the let-George-do-it attitude can carry over to the liturgy also. "Waiting For Rome" is certainly a more prevalent attitude of mind. I hope the article promotes greater interest and contributions toward the progress of the liturgical movement. M. J. F. Wisconsin

Papers, Magazines?

WOULD be pleased for THE PRIEST to find me some old papers, magazines in English or in French.

I am an African Roman Catholic Priest, ordained on the 8th September, 1927.

Hoping to succeed in my request through you, I thank you very much in advance.

Yours faithfully in O. L.,
Athanase Mafwa
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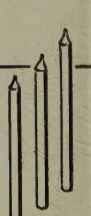

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